

The Report of the National Council

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THE CONGREGATIONALIST

Boston Thursday 21 July 1898



DR. JOSEPH PARKER

MY prayers and sermons have not been those which another man would have given you; I have given such things as I had. I have never found my livelihood in the ministry and my enjoyment somewhere else. God's frown is on the ministry that does that. You, too, have given to me on the same principle such things as you could get. Some have given very largely, others less largely to the outward eye; yet their gifts also were the outcome of a great blossoming love.—*From the Jubilee Sermon of Dr. Joseph Parker, at the City Temple, London, June 19.*

INTERESTING BITS OF THE MOUNTAINS.—The hills and mountains of New England are known far and wide as the great recreation and vacation ground of the United States. Within the confines of Maine, New Hampshire and Vermont, where the White and Green Mountains are located, are the noted resorts of Fabyan's, Mt. Pleasant, Crawford's, Twin, Bethlehem, Maplewood, Profile House, Littleton, Sugar Hill, Franconia, Jefferson, Whitefield, Colebrook, Lancaster, and a score of fully as reputed resorts, each offering attractions of an interesting character. Crawford's lays stress upon the wonderful Notch within which it is situated. Bethlehem and Maplewood are in a region the air of which is particularly beneficial to hay fever sufferers. At the Profile House everything is interesting, for it is here that the Old Man of the Mountain stays. Canon Mountain, Eagle Mountain and half a dozen other cliffs and peaks surround the valley wherein is this delightful resort. Echo Lake and Profile Lake are close at hand, while a delightful drive brings the tourist to that favorite and marvelous bit of nature's handiwork, the Flume. The walks and drives in the vicinity of the Flume House are admirable, and every influence which tends to please the traveler is included in its environs. The Mt. Pleasant House and Fabyan's, only a short distance from the Presidential Range, offers unsurpassed attractions for the vacationist. The walks, drives and cycle paths are through the prettiest parts of the region thereabouts, while the arrangements for conducting amusements like golf, baseball, tennis and cricket are perfect in every detail. Every visitor to the White Mountains should ascend Mt. Washington. The ride to the summit is thrilling, and every moment reveals some new and important feature. On a good clear day there is no limit to the sights to be seen. The great hotels below are like toy houses. The forest city of Portland is seen to the eastward, while Winnepesaukee, Sebago and Moosehead Lakes sparkle in the sunlight like sheets of bright silver. In the immediate vicinity of the Summit House are numerous interesting points worth visiting. There is the Tip Top House erected many years ago, the observatory formerly used by the United States Weather Bureau, and the Lizzie Bourne monument. While the natural attractions worthy of attention include the Lake of the Clouds, Tuckerman's Ravine, the Gulf and the Alpine Garden. And so on—every locality has its own specific and important features, each worthy of all the attention you can give it. Last but not least in points of attractiveness are the hotels of the region, mammoth and fully appointed hostleries where every care and convenience for the traveler is considered, while the cuisine is equal to that of the metropolitan houses. If you are interested in the mountains send a two-cent stamp to the general passenger department of the Boston & Maine Railroad, Boston, for the finely illustrated brochure entitled *Among the Mountains*, and with it you will get a tour book giving a list of all the hotels and boarding-houses in the mountains with maps, stage connections, train service, etc. Write for it; it will be of service to you.

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State Bonds	25,000.00
City Bonds	864,806.69
Rail Road Bonds	1,559,975.00
Water Bonds	83,500.00
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Rail Road Stocks	3,182,625.00
Bank Stocks	322,300.00
Trust Co. Stocks	100,000.00
Bonds and Mortgages, being 1st lien on	
Real Estate	325,612.33
Loans on Stocks, payable on demand	136,725.00
Premiums uncollected and in hands of	
Agents	462,751.73
Interest due and accrued on 1st January,	
1898	56,855.34
	\$11,296,503.15

LIABILITIES.

Cash Capital	\$3,000,000.00
Reserve Premium Fund	4,155,150.00
Reserve for Unpaid Losses and Claims	271,064.68
Net Surplus	8,570,209.47
	\$11,296,503.15

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Volume LXXXIII

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Flag Cards.....	2.00

Not a week passes without letters from the army camps, indicating the value of the work this fund enables us to do and the eagerness of the soldiers to secure current reading matter of a religious character. Large sums are not required, a considerable number of moderate contributions each week will enable us to send all the papers that the Association and Christian Commission workers call for.

MOST of the triennial National Council meetings have had a larger number of delegates in attendance than the one which closed at Portland, Ore., last week. But this one has had its share of distinctive features, marking its place in our denominational history. These features are described by our correspondent, Rev. Dr. W. E. Barton, in the full report which we print this week, to be completed in our next issue. The discussion of common grounds of belief, of the education of ministers, of ministerial standing, of the relations between white and colored churches in the South—though they are old themes—have taken new interest amid new surroundings. Our affiliations with English Congregationalists, and the strengthening of the ties which bind the two nations together, have been newly considered with enthusiasm made intense by the war in a region where such enthusiasm needed to be increased. Important steps have been taken toward the federation of our benevolent societies in their annual meetings and in their administration. Our place among the denominations has been more clearly set forth. Eastern delegates have learned some new things concerning the planting and growth of colleges which ask their aid. They have found much of New England in Oregon and Washington, and if, as is probable, the next council shall meet in Portland, Me., or Providence, R. I., Western delegates will learn that the width of the continent is forgotten when once it is passed over, finding themselves still at home among their own people.

Says the *Universalist Leader* "the National Council in 1870 on Burial Hill, Plymouth, reaffirmed and gave blessing to God 'for the inheritance of these doctrines' [the confessions and platforms of 1648 and 1689]. Just at the present time the Congregationalists are slyly coquetting with Universalism, which seems playing fast and loose with con-

science and honesty, while these creeds remain as the standards of the church." There was no National Council of Congregationalists in 1870. The one referred to must be that of 1865. The creeds presumably meant are not the standards of the denomination. The synod of 1648 did not put forth a creed, though it voted concerning the doctrinal part of the Westminster Confession that its members "freely and fully consent thereunto, for the substance thereof." The Savoy Confession, prepared in England in 1689, was adopted by Massachusetts churches, but never by any synod or council representing the whole denomination. Congregationalists are not a church, but include many churches in fellowship, without authority to impose a creed as a standard on any church. These corrections being made, however, we heartily agree that every church should confess its belief with the honesty of a good conscience.

The Chautauqua idea does not seem to grow less popular as it grows older. The *Chautauquan* has a list of fifty-seven assemblies held or to be held during the summer months. They are scattered all the way from Maine to California, and from Florida to Washington. In Illinois and New York there are six each, and the remainder are located in twenty-five States. The same general features characterize them all, and some names of lecturers appear in several of the programs. At the original Chautauqua, with all its varied interests and studies, the Bible still holds a foremost place with such lecturers and teachers as Prof. R. G. Moulton of Chicago University, Prof. Rush Rhees of Newton Seminary, Bishop J. H. Vincent and Professor Bonet-Maury. Rev. Dr. A. J. F. Behrends is to give a course of four lectures on What Is the Bible? and Who Is Jesus Christ? The Jews and Roman Catholics have each a Chautauqua. The program of the New England Chautauqua, which began last Monday at South Framingham, Mass., is unusually attractive. Besides the distinctively Chautauquan camps are religious assemblies like the Northfield Conferences, nondescripts like Greenacre, summer schools, educational meetings of teachers, which, with the great annual gatherings of national and international religious and scientific bodies, make the summer months as full of mental activity as any other season of the year.

Not infrequently the descendants of Pilgrims and Puritans in this country are asked to give to commemorate their ancestors by monuments of some sort to adorn English Episcopal churches. We have noticed that some of our friends abroad sometimes canonize as saints those whom they thus honor, but are careful first to segregate them from associates

whom they do not more love today than did Churchmen 300 years ago. A recent illustration of this occurred in the early home of John Eliot. A window in his honor two or three years ago was placed in the parish church where he was born, toward which, we believe, money from America was contributed. Mr. Bayard, then minister to England, made an address at the unveiling of the window, and it was the occasion of much fraternal felicitation between the two countries. Recently Rev. John Wood, a Congregational minister of Bishop's Stortford, spoke of Eliot as a Nonconformist. This drew forth from a neighboring Episcopal rector a letter to the local papers, of which here are two specimen sentences. "John Eliot was not a Nonconformist." "He had no connection with what are called the Pilgrim Fathers, and, indeed, his life and work were a continual and noble protest against the inhuman exterminating methods of those sweet creatures—the successors of these so-called Pilgrim Fathers." It is to be noted that remarks in this strain are not usually made till after the collection is taken.

The multiplication of liquor saloons in sections of cities where the poorer people live is as serious a grievance as any of which such people justly complain. This is impressively brought to view by a correspondence between Judge Fallon and Governor Wolcott concerning the proportion of saloons in South Boston. On that district, the judge says, a yearly tax of \$1,840,000 is imposed by the saloons! "And when we consider that it is not the wealthy, nor even the well-to-do people of South Boston, but the hard-working, laboring people, who pay this vast sum, the mind of every thinking man and woman must stand appalled at the magnitude and the iniquity of such a tax." Every district in Boston except one voted for license, yet the people of the wealthy residence districts do not want saloons. They vote to plant them among their poorer neighbors, many of whose small incomes go to support these nuisances. If the well-to-do vote for saloons, then among that class a fair proportion of the saloons ought to be placed. Governor Wolcott has expressed his wish that as few saloons as is consistent with fair administration of the law should be licensed. But the number is decided by the police commissioners, whose problem is no easy one. It will never be satisfactorily settled till the people learn that the saloon is their enemy and determine to abolish it.

President McKinley has said, "Christian Endeavor is the habitual endeavor to do better, to be better, and to make other people better." So long as such endeavor is Christian the movement which represents it will go forward. The Nashville meeting was a milestone on the way.

The Andover Creed

On another page of this issue is a letter from Prof. W. H. Ryder, written in response to our suggestion to him to state his position in relation to the Andover Creed. It is hardly necessary to say that *The Congregationalist* entertains no hostility toward Andover Seminary or its faculty, visitors and trustees. This institution has trained many who are among our ablest ministers and teachers of theology. It is the heritage of all Congregational churches. As the oldest Congregational seminary it is supposed to stand, and ought to stand, as their representative in belief and purpose. They should guard its honor with jealous care and be willing to make sacrifices to promote its prosperity. Those who manage its affairs have been chosen because their ability and their service to the churches have demonstrated their fitness for the important trusts they hold. With several of them we have long enjoyed warm personal friendship.

We have read carefully Professor Ryder's statement of the sense in which he took the creed. That statement, made by him when he first became a member of the faculty, is now on file in the Congregational library. That interpretation—if it be an interpretation—would probably meet with little or no dissent from most members of Congregational churches. We understand that Professor Ryder subscribed to the creed as he thus interpreted it, without protest from visitors or trustees, and that the other professors are in the same position. The responsibility, therefore, of assuming to interpret the creed into modern thought and belief must rest with all concerned in it. We hope that the entire creed, which we have printed on page 90, will be carefully read. With whatever explanation may be made of the act of subscription, do our churches wish to impose on those who train their pastors the necessity to declare once every five years: "I believe . . . that God, of his mere good pleasure, from all eternity elected some to everlasting life . . . but that the wicked will . . . with devils be plunged into the lake that burneth with fire and brimstone forever and ever. . . . I do solemnly promise that . . . I will maintain and inculcate the Christian faith as expressed in the creed by me now repeated?"

The Praise of Wrath

If ever an inspired utterance has been illumined by history the present war has made clear the words, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."

There were those who indignantly represented the suggestion that the destruction of the Maine was in any way a providential event. Yet the very men who denied any possibility of good in it are now saying that the American nation needed this rude awakening, just as the missionary martyrdoms in Africa sent university students by the score into the mission field. The Christian powers have been too long apathetic in the face of outrageous oppressions. Sir Walter Besant has said that the thought of an Anglo-American alliance was "dazzling." But are there not a number of dazzling

suggestions brought out already by the war so much dreaded, and at first so thoroughly denounced?

This contest has lifted high before the eyes of all the people the fact that we have a President who believes in prayer for himself and his people. He has made the present stage of war radiant by calling us from our human exultation to humiliation and prayer. He has reminded us that thanks are due to God first, and through him to our brave men. This proclamation marks an era in the history of the nation; it has afforded an expression of the loftiest Christian sentiment of the whole people. William McKinley was clearly inspired of God, and it is the most sublime move made by our commander-in-chief.

There has been no time in the history of the nation when we have been so united and so patriotic. The colonies under Washington saw nothing to compare with the spectacle now before us—where no call for money or troops has to be repeated. The brother in the South takes the field glasses used thirty-five years ago and says, "When I used these last it was as a Confederate officer; now I put them on as a Yankee." Congress adjourns, after appropriating the almost incalculable sum of \$900,000,000 for the war, singing Dixie, Star Spangled Banner, Home Sweet Home, with three cheers and a tiger for "North, South, East and West." We rub our eyes and wonder if we are dreaming when Baltimore makes demonstrations over our Lowell soldiers, far exceeding anything we did ourselves—we had nothing to vindicate—the same Baltimore that made our Ladd and Whitney the first victims of the Civil War. And we thank God that the cities in the South, for the first time since the War of the Rebellion, celebrated our independence.

We praise God that we shall henceforth be recognized as a power, and a Christian power at that. We stand in a position to say, "This is right, and that is wrong; God helping us we propose to insist on the right." The French said we had "paper ships." Very well; they make car wheels of paper, too. The nations will be buying the same kind of paper; it appears to serve all the purposes of war.

The Christianity of the nation has been revealed, not alone by the churches, but most significantly by our soldiers. Fighting "Bob" Evans refuses to take Eulate's sword; the admiral's cabin on the Iowa is put at the disposal of the conquered Cervera; officers and men vie with each other in bringing clothing and food for the prisoners, and down through the ages comes the voice, "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." Our Government provides for the free transportation to their homes of an entire army corps of Spanish prisoners of war. We have seen that the cry, "Remember the Maine," was not a cry of revenge and brutality.

We have reason to thank God that he alone knows the future, and that it has not been given even to the politicians to know how much new territory is to be granted to us to evangelize. The churches have been slow in obeying the command, "Go ye into all the world and preach the gospel." And now our Father is taking matters into his own hands, and is forcing

the nation to pay its hundreds of millions and to give up its tens of thousands of sons to spread the gospel. For this war is to be God's means of hastening the time when all shall know him. The office seekers need not be too agitated concerning new post offices in Manila until God has revealed more of his plans.

This war has tested the stability of the nation. Difference of opinion, special taxation, enormous sums appropriated, multitudes leaving home—all these revolutionary movements have not disturbed the deep confidence of the people in God and in themselves. Business has gone on; the people have worshiped in their churches; and while Spain has been torn by internal strife we have been sending messages and substantial comforts to our boys at the front. The Spanish soldiery have had no evidence that a praying and a loving people were remembering them. They are beginning to see the difference between a nation that worships Baal and the bull and one which serves the God of Elijah, for "the Lord he is God." Perhaps more wonderful than all is the way in which God has in a moment accomplished what men said it would take generations to bring about. A great foreign population, comparatively indifferent to us, has all at once saluted Old Glory, and offered their services for "my country." Men indifferent to religion went to church to praise God for his victories; the colored patriot and the white one have marched side by side. The imagination is staggered at the attempt to see what God means by all this tumult, but many men seem to see on the flags that wave in their dooryards the sign of the cross, and to hear rising above the din of battle the words, "And I, if I be lifted up, will draw all men unto me."

Dr. Joseph Parker's Jubilee

From a saw pit on an English village green to the City Temple, with its worldwide influence and thronging congregations in the heart of business London, is the orderly and logical progress of fifty years of Dr. Joseph Parker's life as a preacher of the gospel of Christ. He began as a boy of eighteen. At sixty-eight, according to the fashion of his vigorous race and generation, he is still in the fullness of his strength.

The large and wholesome tone of the man is a reflection of his magnificent physical endowment. "I'm thankful for many things," Dr. Parker once declared, "and most of all for my marvelous health. I've never known what it is to go wearily to work. I've always been eager for it, springing at it." Any one who has ever looked at the pastor of the City Temple, or felt the warmth of his hand grasp, or seen him at his chosen life work of preaching, must have felt that there was a lion-like wholeness of frame behind his intellectual force.

The completion of this half-century of service as a preacher coincides with the end of a quarter-century of work in the City Temple. It was a power from its completion in 1873, when it stood alone on the just finished Holborn Viaduct—a monument of folly, as its critics asserted, a monument of wise prevision, as the event has proved. The Thursday noon service was then already one of the at-

tractions of London, and it has remained so ever since. In it has been solved, for one man at least, the problem of what nowadays is called the down-town church. Dr. Parker was once asked whether it was difficult to gather a congregation week by week in the city, to which he gave the answer, "Easy, or impossible!" For him it has always been easy for reasons, among others, such as these.

Before all else and to the exclusion of most other things Dr. Parker is a preacher. "I have been pre-eminently, and by choice, a preacher," he said. "For all the other things some ministers do I have neither time nor inclination. I can't undertake the care of the empire and preach as well. Let me keep to my own work; I can do most good that way." With his superb natural endowment and the hard work which has developed it, he has succeeded in making this one thing one of the greatest of things.

This does not mean, however, that the preaching of the City Temple has a narrow range. Its outlook upon the broad affairs of life is as notable as its fast hold upon Scripture and the need of sinners for the gift which only Christ can bring. Twenty-five volumes of expository sermons, preached first and published afterward, bear witness to the Scriptural unfolding of the work. In the villages of rural England, in Banbury and Manchester and London, the Bible has been the text-book and Christ the theme.

The masterful personality of Dr. Parker does not always lend itself to smooth words and easy compromises. So accomplished a maker of epigrams does not always know what weight they carry. But there is a power behind them which has served the church well these fifty years. He is no mere maker of sentences, but hardly any living man excels him in this art of weighty and compact phrasing of truth and puncturing of folly. A host of friends in America who have heard him and seen him, and the larger host of those who have read his printed words, will hope and pray that his jubilee may be a waymark in a journey which shall lead him far along the path of work for Christ and for his church.

The Biblical Teaching about Heaven

It is not as complete or as definite as we often wish it were. But doubtless we shall perceive at last that God has revealed to us as much about heaven as it is necessary and best that we should know in this life. The Bible seems to speak distinctly, and more than once, of heaven as a definite place. It is the special center and abode of the divine presence. It is the home of Jesus Christ. It is the realm into which are to be gathered the multitude of redeemed souls, who are to dwell there forever in happiness unalloyed.

But it is more than this, or, rather, different from this. In a real sense it is a state of mind and being. Probably a soul thoroughly pervaded by the spirit of heaven could be truly happy anywhere. Certainly no soul still voluntarily indulging in any form of sin could be truly happy in the most heavenly of realms. It may be, and doubtless it is, a place. It certainly must be also a condition of mind and heart. Holiness makes heaven and

without holiness there can be no heaven for any one.

These then are the questions for each of us to ask himself—Am I in sympathy with that which makes heaven what it is? Should I be at ease in spirit and find it my natural and fitting home, were I to be transported thither immediately? Have I, in spite of my weaknesses and faults, something of true holiness in my heart, to make which the ruling characteristic of my life is my chief effort day by day? Many of us are content to live respectable and in many ways even honorable lives who nevertheless think little and strive less to become holy. But heaven demands holiness.

We are not perfectly holy in this life, and our Heavenly Father appreciates and makes full allowance for the conditions which environ us. It is our hope and belief that, in the case of the true Christian, the power of temptation will cease after death and that we shall then be able by divine grace to attain to that thorough-going loyalty to goodness, which we mean when we speak of holiness, and which, do our best, we come short of so far here. But the degree of our holiness then must depend largely upon the spiritual attainments which we have made here.

Current History

The Progress of the War

With the fall of Santiago and the passing of southeastern Cuba under control of the United States it is probable that the center of attraction will now shift to Porto Rico and the Spanish coast, whither expeditions are soon to start, as the Administration is determined to force the fight as strenuously as possible, in order that Spain as well as the United States may sooner be exempt from the burdens and horrors of war. That Spain as yet has made direct overtures to the United States, asking for consideration of terms of peace, we very much doubt, but it is apparent that the pressure of opinion from within and from other European Powers will soon lead her to. That our Government wishes to have a more tangible claim upon Porto Rico than it now has we also believe, and the same may be said of the Philippines, where, but for Admiral Dewey's patience, tact and firmness, we might even now have been involved in serious trouble with Germany. Once in possession of any portion of Porto Rico and the Philippines, we are not likely to surrender either colony to Spain. The one will be taken as a naval base, the plea being that it is in lieu of indemnity which Spain cannot pay. The other probably will be retained as Great Britain retains Egypt, or France Tunis, our Government protecting and guiding the local government toward ultimate home rule. Such we infer to be the policy of the dominant Republican party, and it is one that will meet with hearty support from many of the Democratic leaders. As for Cuba, there is no intention now to attempt an invasion of any new territory. Havana can wait until cooler weather makes an invasion more prudent. Meantime permanent peace through surrender by Spain may come, and when it does the Administration will face its most difficult problem, viz., reconciliation of the formal declaration of Congress favoring imme-

diately Cuban home rule, and the stern facts respecting the incapacity of the Cuban revolutionists to rule, and the unwillingness of the best elements in Cuba to take up the task of home rule with the revolutionists as leaders, especially favored by us. The proclamation of President McKinley of July 18, instructing the military officials in Santiago how they are to govern, indicates clearly that at present, at least, no Cubans are to be intrusted with power.

That the generous terms granted by General Shafter to General Toral, and the Christian treatment accorded to all wounded Spaniards, whether in the Red Cross hospitals on the field or on the hospital boats, The Solace and The Olivette, and to the Spanish prisoners at Camp Long, Portsmouth, N. H., will do much toward enlightening Spain as to our real national characteristics and abating her obstinacy and vindictiveness, is the hope of all.

The Surrender of Santiago

General McKibben, U. S. A., is temporary military governor of Santiago. Since noon on the 17th the stars and stripes have floated over the municipal headquarters of that city, and two regiments of the regular army are preserving order within its borders. Our other forces are either gradually retiring to the high hills about the city to escape all danger of further prostration by malaria or yellow fever or they are preparing to return home. The Spanish are surrendering their arms and ammunition, and are awaiting instructions relative to transportation to Spain. The first ship to enter the harbor was the Red Cross ship with Miss Barton, her assistants and food and hospital supplies on board, and Lieutenant Hobson followed soon after, engaged in the task of removing mines and making it safe for our fleet to enter. Refugees by the thousand are pouring back to the town from which they fled when to remain was perilous. The task of supplying food to them and the Spanish soldiers will throw a heavy load upon our commissary department.

The long interval of armistice was characterized toward the last by a period of parley relative to surrender, when the hopes of one day were dashed by the news of the next. And, as along with the news of procrastination and seeming duplicity on the part of the Spaniards there also came news of the presence of yellow fever in the American ranks, the outlook on the morning of the 16th was not bright. But later in the day General Shafter telegraphed that there had been an unconditional surrender, and on the 17th it was formally ratified. Twenty-three thousand troops of the Spanish Fourth Corps are surrendered, and the territory of at least a third of Santiago province is abandoned. The Spanish officers are permitted to retain their side arms, the enlisted men their personal property and the Spanish general may take with him his military archives and records. We agree to transport all those who surrender and abide by the terms of capitulation to Spain at the earliest moment, an act quite unusual and magnanimous, as well as politic.

President McKinley, in thanking General Shafter and his troops for their victory, described their brief campaign and

its result as "a brilliant achievement," and in so doing did not overestimate it, whether considered from the standpoint of tactics or of diplomacy. Co-operating loyally our army and navy have brought to pass a maximum of loss to our enemy with a minimum of loss to us. Each arm of the service has aided the other, and their joint product has caused Europe to revise many a moth-eaten prejudice against the United States and many a musty notion about the valor, ability and energy of the American man.

A Billion Dollar Country

One of the shrewdest strokes of Secretary of State Seward during the Civil War was his successful effort on some pretext or other to induce the ministers of the leading European Powers to assemble in central New York. On the journey thither and back to Washington, he hoped that they would discover that, though at war, the people of the North were busy creating wealth, and that, grievous as the conflict was, it had not perceptibly altered the ordinary life of the people. The diplomats came and went, and Europe remained neutral. Would that a few influential Spaniards could visit this country at the present time, see the tremendous crops of wheat and corn that are ripening in the West, the enormous traffic of our railways and steamship lines, the ceaseless whirr of the machinery in our factories!

What does it mean, that whereas Secretary of the Treasury Gage only asked for \$200,000,000, the people and the banks have offered \$1,365,000,000, and the full amount required has been subscribed by individuals in amounts of \$5,000 or less? Has anything like it ever been known? The only event comparable with it is the French people's resort to their stockings and the payment of \$1,000,000,000 which Prussia demanded as indemnity at the close of the Franco-Prussian War. What does it mean that our export trade for the fiscal year closing June 30 amounted to \$1,231,311,868, the largest total on record, and our imports to \$616,052,844, the smallest total since 1885? It means, so statisticians reckon, that, after all allowances, the net gain in wealth of the United States from foreign trade alone last year was \$384,000,000. It is such facts as these that should make Spain hesitate about prolonging the contest, even were her cause righteous, her navy intact and her own treasury in a healthy condition. God is on the side of the wealthiest nation nowadays, providing that wealth is honestly acquired and is at the service of suffering humanity.

New Temperance Reform Methods

At the recent conference of temperance advocates and agitators, held on Staten Island, a provisional committee was appointed to nominate an advisory committee which should be charged with responsibility for outlining a plan of campaign in which temperance men of all shades of belief can unite. Prominent prohibitionists like Hon. Samuel Dickie and Rev. Dr. I. K. Funk, the secretary of the National Temperance Society—Rev. Dr. J. B. Dunn, Rev. Dr. Howard H. Russell of the Anti-Saloon League, the superintendent of the Independent Order of Grand Templars, and delegates from other fraternal temperance organizations were present. In read-

ing the report of this conference one is struck with the lessened emphasis put upon legislation, and a disposition to resort to other preventive devices for increasing total abstinence and decreasing intemperance. Thus it is formally urged by the conference that effort should be made to induce boards of education to insist upon total abstinence as a qualification for all teachers of schools; to urge insurance companies to grant total abstainers reduced rates of premiums on life insurance policies; that universities and colleges be urged to protect their students by providing places for social pleasure minus bars, and that the universities and colleges which do not formally outlaw the drink habit be exposed to public and parental censure; that pressure be brought to bear on military and naval officials to enforce total abstinence in the army and navy; and that every opportunity be improved for impressing upon employer and employé the economic value of total abstinence.

A protest against the canteen system which is now in vogue in our army was ordered sent to the officials in Washington, and it is encouraging to note that Major-General Miles has issued a general order to the army, in which he asserts that the history of other armies has demonstrated that in a hot climate abstinence from the use of intoxicating drinks is essential to continued health and efficiency. He therefore calls upon commanding officers of all grades and officers of the medical staff to carefully note the effect of the use of wines and beer upon their men, and enjoins them to restrict or to entirely prohibit the sale of such beverages if the welfare of the troops and the interests of the service require such action. The reason that he assigns for this is that "in this the most important hour of the nation's history it is due the Government from all those in its service that they should not only render the most earnest efforts for its honor and welfare, but their full physical and intellectual force should be given to their public duties, uncontaminated by any indulgences that shall dim, stultify, weaken or impair their faculties and strength in any particular." This action is similar to that of General Kitchenier, who is leading the British troops against Khartoum in the Soudan. Tea is the only stimulant permitted his troops.

NOTES

At last a fine statue of Oliver Cromwell adorns the corridor of the British House of Commons.

It is not a pleasant spectacle to see a United States senator, whose term does not expire until 1901, pilloried in the courts of Delaware, charged with complicity in theft from a bank.

The Federal Supreme Court affirms the constitutionality of the New York law closing barber shops on Sunday, holding that it is a legitimate exercise of police power.

Pope Leo XIII. is reported as saying recently: "It would be a happy thing for Italy if she possessed a free press like that of England, which is free without being irreligious or immoral."

Admiral Dewey especially commends the bravery and endurance of the Chinese servants of his ships and recommends that they at least be given a clean title to American citizenship whenever they wish to claim it. Amen!

Ex-President Benjamin Harrison is president of the United States Sanitary Commis-

sion, with headquarters in Indianapolis, which plans to do work in the Interior similar to that which the Massachusetts Volunteer Aid Association is doing so admirably in New England.

Hereafter a penny stamp will carry a half-ounce letter from the United Kingdom to any point within the bounds of the British Empire. This act, so bitterly opposed by British officialdom, must be credited to Mr. Chamberlain. It is another proof of the growing solidarity of the empire.

Senators Fairbanks of Indiana and Gray of Delaware, Hon. Nelson Dingley of Maine, Hon. John A. Kasson of Iowa, United States reciprocity commissioner, and ex-Secretary of State J. W. Foster are to represent the United States on the commission appointed to adjust the relations between the United States and Canada.

The vagueness of the plank of the platform adopted by the National Republican League last week is said, by those at Washington who know, to indicate that the Administration has not determined upon its policy respecting the future of Cuba, Porto Rico and the Philippines. President McKinley was asked to indicate what he cared to have said and declined, only asking for ambiguity.

Merchants and ship owners who are clamoring for the removal of the mines from our harbors, where they have been placed at great expense, would better wait until they are certain that we are to escape a conflict with European Powers. Discretion is still the better part of valor. Emperor William of Germany is not a known quantity. It is unsafe to predicate what he will or will not do.

Even the London *Saturday Review* now admits that we can fight, be magnanimous after we have won, and are destined to play more than a minor rôle in the history of the world hereafter. Its savage jibes and contemptible sneers of a month ago are now credited to junior members of the staff, who have been overruled by the editor-in-chief. He, though absent in France, has at last seen the light.

Do not fail to note and remember that the Twenty-fourth Regiment, United States Infantry, which together with Colonel Roosevelt's Rough Riders and the Seventy-first New York Volunteers so gallantly assaulted and took San Juan Hill, July 1, was a Negro regiment. Three companies of the regiment lost every one of their officers before the fighting was over, and the brunt of the fight was borne by these splendid servants of Uncle Sam.

The log of the battleship Oregon from March 6, when she left Puget Sound, to noon on July 3, when she raced past the rest of the fleet and dealt with the Cristobal Colon, is a record of mechanical and nautical worth such as no battleship in any European navy possesses. And now she is off for the Spanish coast as Commodore Watson's flagship. She is a superb proof of the skill and honesty of her San Francisco builders, and the fitness for his post of her Chief Engineer Milligan.

Dr. F. S. Bourns of Atlanta, Ga., who is chief surgeon, with the rank of major, on the staff of General Wesley Merritt, military governor of the Philippines, is the son of a Methodist clergyman in Detroit, and is a graduate of the University of Michigan. In pursuit of scientific information he spent four years in the Philippines, and during his residence there he became thoroughly familiar with the topography, people, climate and resources of the islands. He will prove an invaluable aid to General Merritt.

The uprisings in South China, ostensibly of those who favor the overthrow of the dynasty, in England are interpreted as due to the machinations of the French, who seek a pretext for rushing French troops from Tonquin to the aid of the imperial forces, and once on Chinese soil they will be loath to depart. If anything of the kind should occur it would

imperial British interests more than any recent happening, as the territory where the revolt is uppermost is on soil which China is pledged to transfer to Great Britain, if to any foreign power.

The special session of the New York legislature called last week met, appropriated \$500,000 for the expense of the National Guard and Naval Militia, arranged so that soldiers on the field may vote at forthcoming elections, and passed a bill governing elections in the metropolitan district, which law pretends to conserve purity of elections and prevent Tammany from disenfranchising Republicans. But, in essence, it is one of the most outrageous instances of State interference with home rule that our political annals furnish. It is plainly unconstitutional, and, in our opinion, it will prove a boomerang to the Republican party that forced it through. The recent chief of police in New York, John McCullagh, is made superintendent of elections under the law.

In Brief

Rev. Dr. Joseph Parker is a wit of the first water. When an Anglican curate calls him a Dissenter he says that he is tempted to reply, "And you, sir, are an Assenter."

If a man had written what Helen Campbell has in her discriminating comments on the Federation of Women's Clubs how many women would say, "What a horrid man." But we cannot withhold an Amen to the article.

Secretary Judson Smith, one of the three commissioners sent by the American Board to China, returned to his office on Saturday last. In the swift changes which have come and are coming in China, his careful first-hand observation and acquaintance with the missionaries on the field should be of the greatest service to the Board.

Rev. Dr. W. E. Griffis in the *Christian Intelligencer* reports that letters from his friends and correspondents in Holland indicate that the people of that country are disposed to credit us with unrighteous motives in entering upon the war. And that, too, bitter as the draught was that Spain once tried to force Holland to drink.

The Catalonia, carrying the delegation from the United States to the World's Sunday School Convention in London, arrived at Liverpool, July 10, after a remarkably smooth passage. The religious and social experiences on the journey were memorable. A fire on shipboard was put out by the crew with remarkable promptness and courage, and a purse of \$280 was presented to them by the passengers.

Those earnest women who are appealing to religious newspapers to join with them in a crusade against root beer as a death dealing intoxicant must be horrified at the display advertisement in the *Sunday School Times* of a picture of a dainty little girl receiving a glass of the sparkling beverage from her father, while the mother stands beside them holding the bottle. But then, there are different opinions among Christians about root beer.

Notwithstanding the drift of the times and the high rate of mortality among denominational quarterlies during the last quarter of a century the Free Baptists have decided to establish one which will represent their denomination. It is to be called *The Randall Review*, in honor of the founder of the Free Baptist denomination. Professor Anthony of the Cobb Divinity School and Professor Salley of Hillsdale Theological Seminary will be the editors.

The agreement of the foreign mission boards, described by our New York correspondent, is

an outcome of the war of much significance. If such an agreement—the plain dictate of common sense—can be maintained between so many denominations entering new fields in other lands, why cannot a similar arrangement be made in occupying new fields at home? May the war promote Christian comity no less than freedom and peace among the nations.

A minister who could not get a church implored Dr. Parker to explain the reason why. The doctor told him to stand up in the corner of his study and preach his best sermon. The man did so. At the end of the performance Dr. Parker said: "I can tell you why you cannot get a church. For the last half-hour you have not been trying to get something into my mind, but something off yours. You are like a man carrying a sack of coals, and anxious to relieve himself of his burden."

Mr. Gladstone's father was a man who believed in *ante mortem* disposition of wealth. Each of his four sons was handsomely endowed with a comfortable income long before the father passed away. Of his home life this beautiful picture is written by Mr. George William E. Russell: "Wealth with all of its substantial advantages and few of its mischiefs, a strong sense of the value of money, a rigid avoidance of extravagance and excess, everywhere a strenuous purpose in life, constant employment and concentrated ambition."

A bit of family history of interest to all Americans is given in the *Spectator*. The families of the Dartmouths and the Washingtons, it is said, were united by marriage before the latter left England for America. One of the London churches, Little Trinity, in the Minorities, was the burial place of the Dartmouths. On the walls of the edifice are still to be seen the "stars and stripes," the coat of arms of that family, and the eagle as the coat of arms of the Washingtons, afterward to become the flag and emblem of the United States. If this be true Little Trinity ought to be oftener visited than it has been by American tourists.

By the annexation of Hawaii more than one ecclesiastical problem arises. The Episcopal church in Honolulu is under the jurisdiction of the Established Church of England. The bishop of the diocese is an appointee of the Archbishop of Canterbury. The sympathies of the church's adherents generally have been anti-American. Bishop Willis, the present incumbent, has never acknowledged the validity of the republic, and it is not thought he will be happy as a subject of the United States. The question now arises, Will the see be transferred to the Protestant Episcopal Church of this country? The matter will come before the next triennial convention.

The picture, recently so vivid in every mind, of the commanding officer of the Gloucester receiving, with manly congratulation, the defeated Cervera, has its parallel in the famous painting of the Surrender of Breda, in which the Flemish leader is represented as giving up the key of the fortress to Spinola, the Spanish general. The tall, handsome victor bends graciously toward his enemy and lays a kindly hand on his shoulder, as if in acknowledgment of the brave resistance, scarcely moving his hand to take the great iron key which the other holds out in token of defeat. This great picture was a beautiful tribute to the memory of Spinola at the hand of his friend, Velasquez, the Spanish court painter.

Rev. Charles R. Brown, now of Oakland, Cal., formerly of Charlestown, Mass., has returned from a visit to the Hawaiian Islands and reports that a trip there is better than ten missionary sermons to awaken missionary zeal. He is confident that as the result of the annexation our people will gain fresh knowledge and inspiration for the work of

extending Christ's kingdom in the islands of the Pacific and in Asia. He is convinced that it is futile to try to make Anglo-Saxon Christians out of Hawaiians or Asiatics, and hopes that our missionaries will give up the attempt to impose anything beyond simple Christianity on those whom they go to serve. He is delighted to find so little sectarianism in Honolulu and much pleased with the educational system of the islands and the Christian tone that pervades all life there.

It is apparent that the ritualistic party in the Episcopal Church in this country will meet with opposition from Bishop Huntington of central New York, who says:

For a ritual of imitators, fancy performers, decorators, posture masters and factionists of alien terms and phrases, full of parade and contumacy, it is hard, it must be hard, to feel anything but a pitying disrespect. Considering the sanctities they trifle with, I, for one, shall not wonder if they are ridiculed. An effort here or there to exalt the adoption of any of the various points of a richer eucharistic worship into a cult by itself is, of course, as unsound as it is un-Scriptural, unapostolic and uncatholic.

The Southern Episcopalians are letting it be known that they have no sympathy with the attempt to eliminate Protestantism from the Episcopal Church in this country.

It will be interesting to note whether the London *Spectator*, now that it is "a limited liability company," with a capital of £84,000 and an editor who draws the munificent salary of £2,400 a year, will retain as high ideals as it did when it was owned chiefly by the late R. H. Hutton. Incorporation, dispersion of interest in and authority over many another reputable journal, which flourished nobly under the control of one or two men, has brought them down to a lower ethical and professional rank, even though at the same time their value as "properties" has increased. May the "limited liability" of the *Spectator* be confined entirely to its counting-room. Many an American reader of this admirable English weekly will view with grief the slightest indication that the standard set by R. H. Hutton is to be in any way lowered. We understand that the admirable editorials on American politics now appearing in the *Spectator* are by Mr. William Clarke, who visited the United States two years ago and lectured on socialism and literary themes.

Rev. James H. Ross, whose admirable service as a transmitter of intelligence respecting ecclesiastical and religious matters to the Associated Press and newspapers throughout the country we much rejoice in, writes objecting to our statement last week respecting the meagerness of the reports of our National Council and the Christian Endeavor Convention. If he means to assert that the newspapers of the country as a whole published more than they did before he began to furnish them in advance with reports of the speeches and papers which are scheduled, we have no disposition to dispute with him. But we still insist that the representative journals of the country gave far less to their readers than their readers had a right to expect, and the remissness is all the more glaring because of the fact that Mr. Ross had done so much to make it easy for them to publish more than they otherwise could. Had it been a national council of Roman Catholics, even the war would have failed to force such compression. There was but one Boston paper which gave any indication that its editors realized that the largest and in some ways most important gathering of the oldest and largest religious denomination of New England was engaged in consideration of such questions as a large portion of its constituency were vitally interested in. Mr. Ross assures us that the Western papers dealt more adequately with the council than the Eastern. We are glad they did.

Captain Philip of the Texas

The Devout Christian Sailor, a Loyal Congregationalist

Seldom is it vouchsafed to a man to attain immortal fame so quickly and so nobly as Capt. John W. Philip won it on the morning of July 3 off Santiago in the fight between the American and Spanish fleets. The *Texas*, a battleship which he has commanded since October, 1897, and with which he has done admirable work in the campaign directed by Rear-Admiral Sampson, on that eventful day had co-operated with the *Iowa*, the *Indiana* and the *Oregon* in a conflict with the *Vizcaya* and the *Almirante Oquendo*, in which the latter were overwhelmed and forced to run to shore. As soon as the flag was lowered on the *Oquendo*, before the *Texas* turned to co-operate with the fleet in the stern work that still remained to be done, Captain Philip said to his men, exultant and naturally inclined to rejoice, "Don't cheer, the poor devils are dying." This is humanity at its highest. It is the Christ spirit displayed in war. It merits comparison with the chivalry of Sir Philip Sidney and the magnanimity of Grant at Appomattox.

Later in the day, after every vessel of the Spanish squadron had been destroyed and victory perched on the American banners, Captain Philip summoned his officers and crew to the quarter-deck and reverently said:

"I WANT TO MAKE PUBLIC ACKNOWLEDGMENT HERE THAT I BELIEVE IN GOD THE FATHER ALMIGHTY. I WANT ALL YOU OFFICERS AND MEN TO LIFT YOUR HATS, AND FROM YOUR HEARTS OFFER SILENT THANKS TO THE ALMIGHTY."

"All hats were off," says the *New York Sun* correspondent. "There was a moment or two of absolute silence, and then the overwrought feelings of the ship's crew relieved themselves in three hearty cheers for their beloved commander." And the nation applauds the act of reverence and grateful recognition, proud that it has such God-fearing men in command of its naval vessels and confident that so long as such acts appeal to the national heart we shall not be unmindful of Kipling's exhortation:

The tumult and the shouting dies—
The captains and the kings depart—
Still stands thine ancient sacrifice,
A humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!"

To Congregationalists this proud record of Captain Philip is peculiarly gratifying, for he is a member of the Winthrop Church in Charlestown, and his boy is a pupil in its Sunday school. When Captain Philip was ordered to the Navy Yard at Boston in the fall of 1894 he at once sought out a church where he might worship God as had been his wont. He selected the Winthrop Church, to which he

brought a letter from the Plymouth Church, San Francisco, and entered heartily into its life. He was regular in attendance at the weekly prayer and conference meeting and at Sunday services. His duties at the Navy Yard prevented him from much social mingling with his fellow church members, but all who met him were impressed by his modesty and devotion. In the fall of 1897 he was ordered by the authorities in Washington to take command of the battleship *Texas*, then in Boston Harbor, and his speech on Oct. 19, the day he took command, was characteristic of the man. He said to the crew and his officers: "I will obey

manded this ship from July, 1893, to August, 1894, when he was ordered to the Boston yard, where he remained three years, and was then ordered to the *Texas*.

He is being followed now by the loving solicitude of the members of the Winthrop Church. When the news came of his conduct after the battle off Santiago, the pastor of the church, Rev. W. B. Forbush, drafted the following letter, which the church later formally adopted as its own expression of opinion:

BOSTON, JULY 8.

Captain J. W. Philip, U. S. N.; Dear Brother: I am instructed by the people of the Winthrop Church to send you their love and greetings.

Your name has often been mentioned among us, and prayer has been offered for you and the men under your command. We have followed your career with interest and anxiety. And now, in the hour of victory, when your bravery, consideration and Christian character are in the thoughts of many thousands, the church of which you are a member would be among the first to greet you with appreciation.

We have been stirred to the heart as we have learned of your pity for the vanquished foe, and we have been made glad and have given thanks that grace was given to you to acknowledge God among your men as the author of victory, the Father of all. We assure you of our continued interest and prayer for your safety, and we promise you a hearty and loving welcome when you return to us again. In the name and by the vote of the Winthrop Church.

WILLIAM B. FORBUSH.

Chaplain Jones of the *Texas*, who was on the staff of officers of the battleship when Captain Philip took command, says that in his first conversation with Captain Philip the captain made it clear that he was a Christian, a believer in prayer, and a commander who intended to set before his men an example of fear of God and devotion to Christ. He, at that time, arranged to have prayers on shipboard



CAPTAIN JOHN W. PHILIP
Photograph by Gutekunst

all orders of the Navy Department and of the squadron, and I shall expect the same duty of you."

Captain Philip was born in Kinderhook, N. Y., in 1840; graduated at the Annapolis Naval Academy in 1861, just in time to enter the Civil War. He served in the blockade of Charleston, and was wounded in the thigh. After the war he served nearly four years in the Asiatic squadron. His executive ability and his reputation as a thorough seaman induced the Government to give him command of the vessel on which the Woodruff scientific expedition planned to sail in 1877. After subsequent service in various important posts, calling for high administrative ability, on the Pacific coast, he was ordered to command the *Atlanta* in 1890, and subsequently placed in charge of the work of fitting out the *New York*. He com-

every evening.

During the tedious blockade of the Cuban coast, at a time when Captain Philip was reported as killed by the Spanish, he told Chaplain Jones, as they walked the quarter-deck together, that he had written to his wife, "I am just as safe here as I would be walking up Broadway with you, because God is with us and listening to our prayer."

Subsequently, when a conference of the officers of the fleet was called on Admiral Sampson's flagship, it was proposed to begin a bombardment on Sunday afternoon. Captain Philip spoke up and said: "Admiral, this is Sunday. I do not think we should fight today. We may be sorry if we do." Admiral Sampson, who is a devout, loyal Christian (his church home now is with the Congregational church at Glen Ridge, N. J.), at

once thanked Captain Philip for his reminder that it was Sunday. The bombardment was postponed to the next day.

Chaplain Jones thus comments upon the scene on the Texas, after the battle off Santiago:

It was a beautiful afternoon. God's heavens never looked so clear and the stars and stripes never seemed so pure as they did when we lay alongside of the Christobal Colon, after she had been beached and had surrendered to us.

When, after the battle, the bugle sounded all hands on deck, I went up, not knowing what it was for. The captain did not know I was there, and when I heard what he said I was very glad he did not.

Lieut. Commander Harber came to me and said, "Chaplain, did you hear what the captain said?" I replied, "Yes, sir." "A very manly thing, indeed, to do, and a most impressive sight," said he. I went in the cabin after the captain had gone there. Holding out my hand to him, I said, "Captain, I congratulate you, not alone for your tremendous victory, but for the stand you took after the action." His countenance brightened up as he replied, "Why, chaplain, I was sure of it when I went on the bridge, for surely God has been with us, and it has been all on account of prayer."

It is apparent that in Captain Philip the American navy has a man of the type of Havelock and "Chinese" Gordon, one who believes implicitly in God as a ruler of the nations, a defender of his own, a personality whom it is useless to hide from or circumvent, who makes "the wrath of man to praise him."

No wonder the poets have begun to sing of our hero:

The victor looks over the shot-churned wave
At the riven ship of his foeman brave,
And the men in their lifeblood lying;
And the joy of conquest leaves his eyes,
The lust of fame and of battle dies,
And he says: "Don't cheer, they're dying."

Cycles have passed since Bayard the brave—
Passed since Sydney the water gave,
On Zutphen's red sod lying;
But the knightly echo has lingered far—
It rang in the words of the Yankee tar
When he said: "Don't cheer, they're dying."

Why leap our hearts at our Hobson's name,
Or at his who battled his way to fame,
Our flag in the far East flying?
The nation's spirit these deeds reveal—
But none the less does that spirit peal
In the words: "Don't cheer, they're dying."

G. P. M.

Washington

BY LILLIAN CAMP WHITTLESEY

Visiting Teachers

While the National Council has been holding its triennial meeting in Portland the National Educational Association has been in session here. The latter organization meets annually, is not a delegated body, and a *verbatim* report goes to all members, therefore attendance upon the sessions is not considered obligatory. The thousands of teachers, known by their guide-books and badges, studied the public buildings, watched the closing days of Congress, went to Arlington and Mt. Vernon. They were the most indefatigable and intelligent company of sight-seers who have ever come to the city. To many it was a first visit to Washington, accomplished after careful planning, and they were seeing the capital with a thought of their work. Their impressions will be given to scores of young people and children. That these were happy and suggestive cannot be doubted. The week was a cool oasis in the dry desert of summer. The teachers of the District, with numerous committees drawn from other

avocations, acted the parts of host, guide and friend. I think every interrogation was answered civilly, and teachers know how to ask questions. The Treasury and the Navy Yard, which have been closed to all visitors since the war began, were open to them. Boats ran to Mt. Vernon regardless of mines, numerous receptions were given and the Congressional Library was lighted on two successive evenings. Electricity throws a fairy spell over this magnificent creation, the marbles are still purer in the white light and the bright colors of the frescoes are softened. Incandescent lamps are arranged in stars, ranged in bars and swung into circles that wreath the rotunda. The colossal bronze figures of wise men departed looked down upon more than 13,000 visitors, two-thirds of whom wore shirt waists and dark skirts. "To think of lighting this superb building for the first time for such a plainly dressed lot of people," said an Englishman. "It is more beautiful than the World's Fair, and will not be burned up," sighed a happy schoolma'am.

Meetings of the N. E. A.

Two general sessions of the N. E. A. were held in the mornings and evenings in two of the large theaters, and the afternoons were given up to papers and discussions in a score of sections held in as many halls and churches. The big signs, N. E. A., indicated something worth listening to. Such topics as School Anthropometry and The Influence of Weather upon the Activities of Children were a revelation to any one who considers the teacher's work limited to the three R's. Secretary Gage left his busy corner in the Treasury and read before the section on business education a practical paper on Reasonable Expectations in Business Education. A profound paper, ninety minutes long, by Professor Josiah Royce of Harvard University on The Social Basis of Conscience was followed with the closest attention by a large audience, and the discussion which ensued lasted two hours. Altogether, the series of N. E. A. meetings was delightful. The audiences were mainly women, the speakers mostly men. A serious purpose to know was omnipresent; few attempts were made to be amusing. Each morning session was opened with prayer by a Protestant minister; Catholic priest or Jewish rabbi. The papers had evidently been passed upon by a competent committee, the five-minute discussions were spontaneous, but each speaker gave his name and State and came to the front; no tiptoeing about the rooms was allowed during the reading of papers. There was little of the mutual admiration and none of the entanglement in parliamentary rules that prevails in women's meetings. There was none of the wire-pulling and less of outside matters than get into meetings conducted solely by men. It is a together organization, and as such I hail it with rejoicing and record its methods with pleasure. The next meeting is to be in Los Angeles.

The publishers' exhibit in the Hall of the Ancients deserves two paragraphs, one for the hall and the other for the exhibit. But the hall is not yet complete, and the exhibit is already boxed up and on its way to the big cities. The new school-books for little children are fascinating; the cheap but classical pictures for schoolroom walls, the studies in color,

the symmetrical forms in terra cotta—these all train the eye to love the true and the beautiful. The exhibits from the schools themselves show the effect of new and better appliances. The French children sent the best needlework from their industrial schools, while our manual school had the finest exhibits in iron and wood work. How many thousands of little hands patiently wrought for these exhibits, how many scores of eager eyes scanned the lists to see if their work was accepted. We wish that the children could come to Washington as well as their teachers and the soldiers.

Sad Side of War

The boys in blue from Camp Alger are very fond of coming into town, and the misdeeds of some are apparent. Never have I seen so many drunken men upon the streets and in the cars. Armed provost guards make some attempts to hunt up those who have overstayed their leave, but the punishments at the camp are not sufficient to deter the men from evil-doing. The arrival at Fort Monroe of 700 sick and wounded from Cuba brings the dread of yellow fever very near, and thus we come into touch with the sad and sorry side of war. The Administration has some very ticklish subjects with which to deal, in spite of the peaceful capitulation of Santiago, in which every one rejoices.

Many are striving to overcome the evil influences here with good. Comforts and delicacies for the sick are dispatched by the car load. At least two rooms have been opened where the soldiers, when they come to the city, can have all the privileges of a Y. M. C. A. tent, with the addition of a free and wholesome lunch. At the camp all denominations unite in that branch of the Y. M. C. A. work known as the Army and Navy Christian Commission. It is seen to be utterly unwise to attempt anything sectarian. The Catholics have a few priests who visit the camp, and who are in sympathy with the Christian work as now conducted. Several times mass has been celebrated in one of the army commission tents.

An Eventful Fortnight

The interest and excitement of these July days repays one for staying on through the fiercest heat that ever melted asphalt pavements. The echoes of the Fourth are still in the air, when, at midnight, the corridors of the State, War and Navy Departments rang with cheers over the destruction of Cervera's fleet, and even the Senate, during the day, went into a self-congratulatory committee of the whole. While the flags were still flying, the outline of what will be another star was fixed. I heard Senator Hoar's speech on annexation, in which he paid one of the finest tributes to missionaries that has ever been written. While he made a strong argument for the annexation of Hawaii, he stated quite as clearly why the United States should not hold Cuba and the Philippines.

Having opened the doors to Hawaii, Congress concluded that it was time to close theirs, and adjourned with so much noise and commotion that the teachers in the galleries were quite shocked.

The source of the President's calm temper during months of deep anxiety and through days of wild rejoicing is

revealed in his proclamation. In speaking of our naval victories, we say with reverence, the days of miracles are not yet passed, and in reading this remarkable paper we are led to believe that the hand that wrote it is guided by divine inspiration.

From the Northwest.

Dr. Merrill

During the nearly twelve years of Dr. George R. Merrill's pastorate with the First Church of Minneapolis, its membership has more than doubled, a beautiful house of worship has been built and paid for, and in a real sense these people have been a representative flock for the churches in the Northwest. Being so closely identified with the University of Minnesota, the ministry of this church and pastorate has reached into all parts of the State. Dr. Merrill has large outlook for the work of the denomination, and, as a representative of the Congregational body, he impressed himself permanently and helpfully on the Northwest. As a Bible teacher he has few equals, and hundreds of Sunday-school workers will miss him in this State. We congratulate our churches of Chicago, and especially Leavitt Street, which is to be blessed with his helpful ministry.

Called to Honolulu

Rev. William M. Kincaid, of the Andrew Presbyterian Church and a neighbor of Dr. Merrill, goes to the Central Union Church, Honolulu, H. I. His pastorates East and West have been unusually successful, and during his more than eight years in Minneapolis he has seen his church grow from a small body to a large and influential organization. An elegant stone edifice has been erected. We extend cordial fraternal greetings to Central Union Church in our new island republic, and assure it that it has chosen a pastor whose scholarship and pulpit ability fit him in every way for great service in Honolulu in missionary work throughout the islands.

Alderman Sent to Prison

One of the best and most wholesome things which has come to Minneapolis for some time is the decision of the Supreme Court confirming the conviction of Alderman Durnham in soliciting a bribe in connection with a contract for public work. Durnham has had two trials and the benefit of good legal counsel, and as a result he is adjudged guilty and has already begun to serve his term of six and a half years at the State prison. The boldness, the impudence and open corruption of the ring two years ago has at least been terrorized for the time being, and we hope that this is the beginning of purer municipal rule in our city.

Plymouth's Anniversary

This mother of St. Paul churches had a week of exercises celebrating its fortieth birthday. Former pastors and the churches of the city shared with them in these meetings. With one exception all our churches in the city have gone out from this parent colony. This has often been a great strain on the original organization, but still it is vigorous and eager to grapple with its down-town problem. And under the leadership of their pastor, Rev. George E. Soper, the process

of adapting their work to the community is vigorously going on.

The Machine

The State Republican Convention, which placed William Henry Eustis in nomination for governor, broke the Machine which has been running politics in Minnesota for the past twelve years. The nomination is a triumph of the people over politicians who have manipulated the Machine for selfish and ignoble ends. It certainly is much to the credit of the party that it was able to throw off the burden of bossism without the humiliation of a popular defeat at the polls. Even if under the new order we are still to be governed by a Machine, it will be new and hence can run for a while without seriously endangering public morals.

A Ministers' Retreat

Through the generosity of Rev. E. P. Salmon of Beloit, Wis., the old mission property on Madeline Island, Lake Superior, has been purchased and repaired both for use and the historical preservation of the oldest church building in the Northwest. It is the purpose of Mr. Salmon to make this a retreat for Congregationalists during the summer months. Early in August appropriate exercises are to be held in reopening the old Mission House. Leading representatives from the Northwest will be present and give addresses. A home missionary conference will be held in connection with these exercises.

J. A. S.

In and Around Chicago

Honor for Dr. F. A. Noble

Chicago Congregationalists feel honored in the choice of Dr. Noble as moderator of the National Council. They know better than many others what he has done for the denomination in the city, how tirelessly he has labored for its interests, not in his own church alone, but throughout the country. As a pastor he has so wrought himself into the Union Park Church that it will feel the impress of his strong, wise and self-sacrificing leadership for many a year. He it was, more than any other, who called the City Missionary Society into existence, and who selected its present efficient superintendent. He was the first president of the New West Education Commission, whose annihilation through union with the Education Society a good many of those who were most familiar with its work in Utah and New Mexico have never ceased to deplore. A steadfast friend of the seminary, of all our benevolent societies, indeed, a man in whom every one confides, an author read in Great Britain as well as in this country, for nearly twenty years pastor of one of the largest churches in the United States, it would seem that no more fitting choice for the moderatorship of the present council could have been made than that of Dr. Noble. His high standing at home and abroad eminently fits him for the position he will necessarily fill as representative of American Congregationalists at the International Council to be held next year in Boston.

The Temple and the W. C. T. U.

The State presidents of the National Union, in executive session July 17, recommended, by a vote of 18 to 14, that no further effort be made to save the Temple for the organization. They also disavowed legal responsibility for the trust bonds on the Temple building, but request that in memory of Miss Willard an effort be made to cancel the "moral obligation" before the meeting of the National Convention in November at St. Paul. This action is subject to the approval of that convention, but in view of the immense obliga-

tions resting on the Temple Association there can be little doubt as to its action. The liabilities are \$800,000 in building bonds, \$300,000 in Temple trust bonds, and a ground rent of \$44,000 a year for eighty-eight years. Mrs. Carse, who has been the moving spirit in this enterprise, has wrought heroically and with much self-sacrifice. For her sake, no less than for the sake of the cause, we regret to chronicle the failure of this effort to secure a permanent and fitting building as a national headquarters of the W. C. T. U.

Protection for Foot-Goers

The Common Council has at last passed the act requiring street car managers to furnish each of their cars with a basket fender. The car men say that while they are willing and anxious to adopt any measures which will lessen the danger to human life, they dislike the method proposed by the council, partly because they look upon it as a job, but chiefly because it will increase rather than lessen the danger. It is thought by many that the companies will pay no attention to the ordinance but await action in the courts to test the legality of the ordinance.

Trial for Attempted Bribery

As so much has been said about the guilt of those who offer bribes, the whole country will have an interest in the result of the effort to punish Mr. Jacob L. Kessner, manager of The Fair, one of the largest of our retail stores, for offering Alderman William Mangler \$2,000 for his vote. The question is largely one of affirmation and denial between two men. To the unblemished character of Mr. Kessner such men as P. D. Armour and John R. Walsh bore emphatic testimony. The outcome of the trial was that the jury could not agree upon a verdict. Eight were for the condemnation of Mr. Kessner, four for his acquittal. There will be another trial.

The New Board of Education

As was anticipated, this has been made thoroughly partisan. Of the nine members nominated by the mayor six are Democrats, one is a woman, another is a Populist and one is a Republican. President Harper was not re-nominated, the mayor says because objections had been made to his serving on the board of education on account of his relation to the university. The son of the late Judge Gresham was left off apparently because he had declined to vote as the mayor wished. So far as one can judge the new board is a good deal weaker than the old one, and far more likely to heed suggestions from the City Hall. It certainly is not such a board as those most interested in the schools would desire.

At its meeting Wednesday evening, July 13, by a vote of 13 to 6, the board elected President Andrews of Brown University superintendent of the public schools of Chicago in place of Mr. A. G. Lane, who has served the city so long and with such fidelity and success. Mr. Lane is a man of the highest standing, a favorite with a majority of the teachers, and undoubtedly a favorite with a majority of the patrons and friends of the schools. But he is a Republican. President Andrews is a Democrat and free silver man, and while he may not intend to carry his political views into his administration of the schools there is no probability that he would have been chosen Mr. Lane's successor had he belonged to Mr. Lane's party. The office has now become partisan. It is an elective office, and its occupant may be displaced at the end of any year. Should the Republicans carry the next election, it is hardly probable that they would want Dr. Andrews to remain at the head of their school system. He may eventually win his way and command the respect of those who now wonder at his willingness to accept a political office, and one in which he has had no experience, but he will certainly enter upon its duties under great disadvantages. We are sorry for his sake that he has decided to leave Providence in order to come to Chicago.

July 16.

FRANKLIN.

The Tenth Triennial National Council

At Portland, Ore., July 7-13

It was with great hesitation before action, and some misgiving afterward, that the National Council, in session at Syracuse in 1895, decided to go next to Portland, Ore. The fervent plea of Rev. L. H. Hallock, whose every paragraph closed with the declaration: "We want you to come," aroused an enthusiasm which some wise members afterward felt had swept the council off the feet of its better judgment. But if the opening may be taken as prophetic of the close, the council will not fall in interest below the average council which has preceded it.

With enthusiasm equal to that which sent the council to the Pacific the churches sent its delegates in good numbers across the plains and over the Rockies to where the broad Columbia sweeps on to meet the tide of the Western ocean. With equal enthusiasm the brethren of the Pacific slope prepared for their coming, and the council began auspiciously.

In the absence of Hon. Nelson Dingley, the moderator, and both the assistant moderators, the council was called to order Thursday morning by Hon. A. H. Wellman, chairman of the provisional committee. Prayer was offered by Rev. Dr. Ephraim Adams, one of the twenty surviving members of the Iowa Band of fifty-five years ago. Dr. H. A. Hazen read a letter from Mr. Dingley, expressing his regret that he could not be present.

The temporary moderator announced the appointment of tellers, and of the nominating committee as follows: Rev. Messrs. W. H. Davis of Massachusetts, F. H. Fitch of New York, Harmon Bross of Nebraska, S. M. Freeland of Washington, H. M. Field of California, A. R. Thain of Illinois, J. G. Frazer of Ohio and H. A. Hazen of Massachusetts. Secretary Hazen appointed as his assistant Rev. E. C. Webster of Neponset, Mass.

There was much interest in the choice of moderator. The two candidates were Drs. F. A. Noble of Chicago and A. H. Bradford of Montclair, N. J. The vote of the West was largely for Dr. Bradford, who preached here about twenty-four years ago, and is loved here as at home. The vote of the East was largely for Dr. Noble, on the ground that the East has had the last two moderators and that Dr. Noble deserved recognition for his long service and his early labor for the council. The vote stood 72 to 66, and Dr. Noble was elected. Hon. O. V. Coffin, ex-governor of Connecticut, and Rev. Dr. G. C. Adams of San Francisco were elected assistant moderators.

Rev. A. W. Ackerman, pastor of the First Church, in whose fine edifice the meetings are held, delivered the address of welcome, which was unusually felicitous. Among other interesting things he gave this chapter of

UNWRITTEN HISTORY

"Just fifty years ago the 20th of last month, at noon, on a quiet stream in the wilds of North America, a boat was to be seen in which were five Indians, a guide, a lot of household effects, a white man and a white woman sitting in the stern. At their back was snow-capped St. Helen's, which in a few days was to emit smoke and ashes; on either side were woods and swamps and mountains; before them was a short journey on a placid stream, while above them was the sun, so hot that the Indians refused to work. At eight o'clock that night they reached a place where were some fine buildings for such a new country; where two Eastern merchants were doing business; where was a private school and preaching on the Lord's Day by some of the different sects. The party spent the night, and in the morning they passed on to Oregon City, where a Congregational church had already been organized and had taken a Presbyterian name, which was composed of a mem-

ber of the Congregational church in Woburn, Mass., a Presbyterian from Illinois or Pennsylvania, and a converted trapper, whose early training had been in a Baptist family.

"But what is a boat if it have nothing in it? What is a man without ideals? And what is a life without the grace of service? What was in that boat? A man. What was in that man sitting in the stern and in that life that was given for our cause here in this Northwest?"

"Well, Mr. Moderator, in that boat, in the midst of that lot of household effects, was a chair which was shipped in Boston, which had traveled around the Horn, a chair in which Dr. George H. Atkinson sat while at work at his desk for thirty-five years, as he toiled for the kingdom of Christ in this region. As we bid you welcome to our house, Mr. Moderator, we offer you the use of this chair while you stay with us as the highest seat at our disposal.

"And now it is my privilege, in behalf of the local committee, to present to you this gavel as in some sense a symbol of Dr. Atkinson's presence and work. The head of it is made from an elm tree, the seed of which came around the Horn in Dr. Atkinson's pocket, and was planted by the side of the First Congregational Church in Oregon, at Oregon City. The handle is made of the wood that has been preserved from the old log house which was Mrs. Tabitha Brown's orphan home at Forest Grove, which was another seed found here by Dr. Atkinson, out of which has grown the Pacific University. Both planted fifty years ago—one from the East and one from the West—let them typify the union of our churches from the Atlantic to the Pacific."

Mr. Wellman responded to the address of welcome. He had a new conception, he said, of the fortitude required to make a journey to the Pacific coast, and his admiration for the pioneers of this region had grown with the journey. The council rejoices in its opportunity to meet beside the ocean of peace, and to conserve and cherish the noble history and traditions of this region and to encourage a broader patriotism.

The following committees were appointed:

Credentials: Rev. Morton Dexter of Massachusetts, Rev. James Tappins of Illinois, Rev. A. W. Hazen of Connecticut, A. W. Wellman of Massachusetts, Rev. H. C. De Forest of Michigan, Rev. F. T. Bayley of Colorado, Prof. H. C. King of Ohio.

Business: Dr. J. K. McLean of California, H. C. Ford of Ohio, Rev. Ashur Anderson of Connecticut, Rev. R. I. Cross of Nebraska, Rev. I. P. Powell of Michigan, F. W. B. Pratt of Massachusetts, Rev. W. F. MacMillen of Illinois.

Finance: G. H. Whitcomb of Massachusetts, A. B. Mead of Illinois, C. W. Osgood of Vermont, Guilford Dudley of New York, A. S. Burwell of Washington.

Dr. Bradford then escorted Dr. Noble to the chair. Dr. Noble thanked the council in a brief and timely address.

THURSDAY AFTERNOON SESSION

was given to the hearing of reports. Dr. Quint's name was mentioned in several of them as a member of important committees reporting at this time. He had attended every National Council as delegate at large from Massachusetts, and his absence was sadly felt.

The provisional committee reported at length and recommended several changes in the by-laws, the most important of which is a provision empowering the committee to act in the absence of the moderator and his assistants. There is a very strong feeling that the council this time has barely escaped an unpleasant experience.

THE INTERNATIONAL COUNCIL OF 1899

The provisional committee also reported on the coming International Council, to be held in Boston in 1899, recommending the continuance of the committee of thirty, to whom was committed the duty of arranging for that council, that its members be delegates, providing for the choice of the full number of delegates, and that the National Council assume the expense of issuing the report of the International Council.

Hon. S. B. Capen of Massachusetts reported for the committee on the International Council, the substance of the report being as follows:

First. In conference with our English brethren, it was voted that the sessions of the council commence Wednesday, Sept. 20, 1899, and that the committee plan for a session of seven working days. The place of meeting was fixed at Boston, Mass.

Second. That the delegation from the United States be enlarged from 100 to 200, and that of England and other countries to a similar number, making a total of 600 delegates.

Third. The appointment of a committee of six on the program, which in conference with a committee of the English Union shall suggest the topics and the speakers. It was also voted that the preacher of the sermon be named by England.

Fourth. The acceptance by the committee of the proposal of the Boston Congregational Club to be responsible for the proper entertainment of the members of the council.

Rev. W. E. Barton of Boston, vice-chairman of the local committee of arrangements, spoke briefly on the council. It was voted to increase the tax on the churches of one-half cent per member, with the provision that the overplus, if any, after payment for the printing of the minutes, be used toward the general expenses of the International Council.

VARIOUS REPORTS

Rev. W. H. Moore of Hartford reported for the National Council trustees. Dr. N. H. Whittlesey reported for the ministerial relief fund, saying that the motto, "A single contribution from every church," will have to be withdrawn. In the hard times it has been found that such a contribution from the number of churches that can be induced to make it is not sufficiently large to create a permanent fund. Dr. Elijah Horr added a strong indorsement of the work and a plea for the cause.

The publishing committee reported through Dr. Hazen that the present contract for printing the Year-Book represents a considerable gain to the denomination.

OUR ENGLISH BRETHREN

The audience filled the church on Thursday evening. Dr. C. R. Palmer offered a report from the committee on the church at Gainsborough, Eng., recommending that this council take upon itself to give \$5,000 toward the elimination of the debt, thus making about \$1 from American Congregationalists to \$6 from English. A special committee was appointed to consider the report and its recommendations. At this point Dr. Alexander Mackennal of England was introduced to supplement the report. Ex-Governor Coffin was in the chair and his introduction was felicitous.

The reception given to Dr. Mackennal was most dramatic. As he advanced to the front of the platform the English flag was unfurled beside the American and the choir sang, "God save the queen," and the audience rose in tumultuous applause. Dr. Mackennal spoke briefly and with deep appreciation.

Rev. Amory H. Bradford, D. D., of Montclair, N. J., then spoke on The International

Mission of Congregationalism. He introduced his address with remarks on his own relation to the church in which the council is convened, his four months' service twenty-four years ago and his acquaintance with its pastors. His references to these pastors were most felicitous. Proceeding to his address, his references to the mutual sympathy of England and America were loudly cheered. His declaration that Congregationalism has no distinctive mission other than that of the free churches as a whole elicited less general assent, but the address as a whole struck a popular chord. His references to the present war were intensely patriotic and were well received, but no such reference brought more hearty applause than the declaration that the noblest elements shown in the Spanish seamen showed that they and Americans might be brothers but for the accident of war.

CONGREGATIONALISM IN AMERICA

Rev. F. A. Noble, D. D., of Chicago read an able paper on The Part of Congregationalism in the Making of the Nation. He spoke in introduction of the many elements which have entered into our national life and the many religious denominations which have a share in our national greatness, yet affirmed that Congregationalism has and has had a distinctive and important part.

First among the principles on which Congregationalism has laid emphasis is that of individual right and responsibility. This is one of the fundamental and oft-repeated declarations of the New Testament, yet how slowly the world acknowledged it. But the Pilgrims gave it a new interpretation. The Mayflower compact wrote it in indelible letters. Its ideal still dominates the republic. The nation has not always been true to this ideal. It was not true to it in its dealings with the Negro, and the result was a bitter and destructive war. It was not true in its treatment of the Chinaman. But the ideal abides and to it the nation must grow.

Next among principles of the Puritans and Pilgrims may be mentioned their contribution to education, training up worthy leaders and an intelligent people.

For the sake of the individual that he might be intelligent and righteous, for the sake of the State that it might be secure, for the sake of the home that it might be pure and strong and, most of all, for the sake of the church, the Pilgrim loved the school and made sacrifices for it, and made it available to rich and poor. College building has been a passion of Congregationalism. The great Chicago challenger who picks out a worthy school and offers one dollar if all the rest of the world will give three gives to Congregational schools because, as he says, Congregationalists have reduced college building to a science.

These are facts on the inside of our national life and belong to its very marrow. Eliminate from the old commonwealths in New England the institutions and contributions of Congregationalism, spite of blunders and lapses, and you take away what was most vital to the life of those commonwealths. The history of the West, beginning with the ordinance of 1787, has repeated this splendid contribution of Congregationalism.

It is not egotism nor assumption. It is not to ignore what other bodies have done. It is simple, historic fact that accords to Congregationalism its foremost place in giving to the nation the beginnings and ideals in these important regards.

Nor has Congregationalism done its work. So long as children remain in need of education, so long as there is race prejudice, so long as municipal government remains impure, there will be need of Congregationalism to promote intelligence, liberty and nobility of character.

ENGLAND, CANADA AND THE UNITED STATES

The most picturesque feature of the council on Friday morning was the greeting of Dr.

Alexander Mackennal. His address was statesmanlike, sympathetic and of a high order. He said in substance:

You are beginning to understand the glory and the anxiety of your destiny. You have been able to stand free as a nation from international competition. I am beginning to doubt if you will be able to maintain that position. Both for Canada and the United States there may be problems for you to solve in what is for you the East. Neither you nor the British people can halt their march on the Western shore. Yours is not a destiny to be accepted with a light heart, nor yet one to be shrunk from with a coward heart. The two great members of the Anglo-Saxon people will advance together in closest sympathy. I bring the greetings of your British brethren. I bring you also the greetings of the Canadian churches. As their representative, Dr. George, was already pledged to Nova Scotia, and they are unable to send a delegation, it may be appropriate that they be doubly represented by Dr. Fitch of Buffalo, an Englishman and an American.

I am able to assure you as never before that the heart of England is with you. Not only our press, but the heart of the country is yours. But let me assure you that this is no new feeling. Both in England and America there are two nations. At one time the Christian and at another the un-Christian is dominant. Lord Chatham was not a Non-conformist, but was a friend of America. His denunciation of German troops veiled an exquisite satire, for the king was a German, and Chatham's words really contained a condemnation of the whole policy of the crown. English boys are taught his words in school as are American. The English histories taught to our children justify the American War of Independence.

For lasting friendship of England and America we must not depend on the admiration of England for America in this present war. Such sentiments are too easily changeable. We must depend upon the continuous intercourse of Christian people. To this, in which Congregationalists lead, the present sentiment is largely due. It is only our reliance on this deep religious principle which gives us our present confidence that England and America will abide in eternal alliance.

Dr. Mackennal received another ovation as he closed. The council rose and sang, "Blest be the tie that binds." Dr. Fitch of Buffalo added the greetings of the Canadian churches in a brilliant and felicitous speech. Rev. Drs. C. R. Palmer and A. H. Bradford responded with fitting words to Dr. Mackennal's greeting.

WOMEN WITH THE COUNCIL

On the morning and afternoon of Friday the women held a large and profitable meeting in the interest of missions. The meeting was opened by Mrs. Thomas McClelland of Forest Grove. Mrs. O. F. Eggert of Portland presided. Mrs. A. W. Ackerman gave the welcome to Portland, to which Mrs. C. M. Lamson of Hartford responded. There were brief addresses by Mrs. Kellogg of Boston, Mrs. G. S. F. Savage of Chicago and Mrs. G. C. Adams of San Francisco. Mrs. D. E. Gray of Portland had composed a hymn for the occasion, which was sung.

Mrs. H. E. Jewett of Berkeley, Cal., read a paper on Enthusiasm the Condition of Success. Mrs. W. E. Thome of Hillsboro presented a paper on Why Have Foreign Missionary Societies in Home Missionary Churches? There were addresses by Rev. Dora R. Barber of Sherwood and Rev. Elvira F. Cobleigh of Walla Walla, two ordained women. Mrs. W. C. Merritt of Tacoma spoke on Systematic Benevolence. In the afternoon there were addresses by Mrs. H. Hammond Cole of Weaverville, Cal., Mrs. Ezra H. Byington of Newton, Mass., Miss Mary A. Peck of Shantung, China, Miss Mary C. Collins of Standing Rock, N. D., Col. C. A. Hopkins of Bos-

ton, on his way home from China, and Mrs. W. H. Soudder of Tacoma.

A reception followed at the pleasant home of Mrs. S. D. Smith. The gentlemen of the council were invited also, but the discussion of ministerial standing was on and few were able to attend. Those present, together with the throng of earnest women, reported a delightful affair.

THE TRAINING OF MINISTERS

This subject caused extended discussion. The committee brought in the following recommendations:

1. That of candidates for the Congregational ministry all who can should take full academic training and a complete course in theological seminary.

2. That the seminary system should also make provision for the needs of men who possess ministerial gifts but have not had the advantage of college education, such provision to cover a period of not less than three years, to be equal in thoroughness and maintained in equal credit with that made for other courses.

3. That seminary curricula, while aiming at the highest intellectual and scholarly attainment, should for all students give largely increased inclusion to the practical and tactical in training.

4. That utmost care should be exercised, not only in the admission of students to seminary courses, but also in continuing them after admission; to the end of discouraging the incapable and unsuitable and retaining only the fit.

5. That in those exceptional cases where councils or local organizations may think it wise to give recognition to men who are available for the ministry, but who are not able to enter a seminary, full ministerial standing should be withheld until the applicant shall have taken a course in theological and pastoral study; and that such a course be arranged by a committee of this council and submitted to the local bodies for their use or adaptation.

6. That the question should be taken under consideration whether it may not be wise and feasible to provide for ordaining some men to the diaconate or other office, in which they may assist in the work of the ministry and from which as their work shall be approved they may be advanced to full ministerial grade.

7. That our churches should exercise much greater care in admitting to their pulpits, whether for purposes of candidacy or supply, men whose credentials as to character and standing have not been thoroughly examined and approved.

8. That from candidates for approbation before associations and conferences, and from men of other denominations seeking admission to our body, evidence should be required of adequate training and experience and of a reasonable familiarity with our polity; and that, in lack of these, only a limited commendation be granted pending the prosecution of further study.

9. That councils for ordination, laying aside all personal regard and local influence, should consider supremely the welfare of the churches and set apart to the ministry only those who, in their judgment, are well qualified therefor.

10. That ministers and churches should exercise greatest diligence in seeking to recruit the ranks of the ministry from young men of promise in their parishes. And that officers of the Education Society, boards of trust, committees of recommendation and seminary faculties should hold to close examination and continued strict account all who make application for and all who are receiving educational aid.

11. That a copy of these recommendations and of the accompanying resolutions on ministerial standing shall be sent to each minister, church and theological seminary in the denomination and published in *The Congregationalist and Advance*.

Here came the discussion. The division first appeared on the second resolution, which was temporarily tabled. The first, third and fourth were adopted. The fifth was tabled after some discussion, and did not come up again. The sixth was strongly opposed by

Dr. Elijah Horr as in no way an advance upon our present method and a step toward the recognition of different grades in the ministry. The resolution was voted down. Dr. Ward opposed the ninth as being commonplace and puerile, and it was rejected. The second then was taken from the table. It was proposed to amend by substituting "classical training" for "college education." It was argued that many possess ministerial gifts who might not be able to take thorough college courses, and to help such was the object of the recommendation. Dr. McLean said "short courses" in the seminaries were not wanted. Men for the ministry should be thoroughly equipped.

Dr. Bushnell of Missouri advocated the amendment, and cited instances where the church had markedly efficient workers who were "short course" men.

Dr. Barton of Boston led in opposing both the resolution and amendment. Speaking for the Congregational Education Society, he said: "At this time, when there are more ministers than churches, when we do not need for good men, I do not think we ought to recommend to our educational institutions that they take a backward step. I plead for a higher standard in our Congregational ministry." Prof. Henry M. King of Oberlin opposed the short courses, and declared that the one at Oberlin had injured the seminary and had been discontinued. Dr. Charles Ray Palmer also opposed the short courses.

Rev. E. L. Smith of Walla Walla entered a protest against "the theory that we in the West need men of less than the very best training."

The debate grew spirited, Dr. McLean defending the resolution and being ably supported by a number of effective debaters. The opposition was not less strong. For a time the house seemed nearly equally divided. Further discussion was postponed until evening, when Dr. Barton led off with a substitute resolution:

"2. That while recognizing the call of God to exceptional men of limited education to preach the gospel, our theological seminaries, Education Society and churches should use increased care to maintain the intellectual and educational standard of the Christian ministry. We deem the present an opportune time for councils, churches, conferences and associations to make steadfast effort to elevate, and on no account to lower, the requirements for entrance upon the pastoral office."

This was unanimously adopted, and the original resolution was lost.

WHEN IS A MAN A CONGREGATIONAL MINISTER

The special feature of the afternoon of Friday was the discussion on ministerial standing and training. The report was read by Pres. J. K. McLean of Pacific Seminary. On ministerial standing the council referred to its resolutions in 1886 and 1892 as follows:

That standing in the Congregational ministry is acquired by the fulfillment of these three conditions:

1. Membership in a Congregational church;
2. Ordination to the Christian ministry; and
3. Reception as an ordained minister into the fellowship of the Congregational churches in accordance with the usage of the State or Territorial organization of churches in which the applicant may reside; and such standing is to be continued in accordance with these usages, it being understood that a *pro rata* council is the ultimate resort in all cases of question.

Resolved, That as conducive to desirable uniformity in the usage of our churches, and also as most consonant with the principles and spirit of our polity, this council reiterates the advice of 1886 that ministerial standing be lodged in the local associations or conferences of churches rather than in bodies purely ministerial.

The judgment of the council was clearly

against the policy of giving ministerial associations charge of the standing of ministers.

The committee also recommended a resolution, intended to make it impossible for a man to attempt to secure standing in our body while a member of another and correlative body.

Dr. Ward of the *Independent* opposed this in its interdenominational aspect. He would make it easier and not harder for men to go from one denomination to another.

"I regard an association of Congregational ministers as a club," said Dr. Ward, "and an association of Congregational churches also as a club. I believe it proper for a man to be connected with more than one denomination at one time. I am opposed to drawing the lines stricter and stricter all the time; therefore I am opposed to that resolution."

Dr. McLean stood firmly by his report, however. "A minister may be under discipline," said he, "and the case not brought to issue. By going to another association and being received there he escapes entirely having to account for misconduct. Such a system is bound to bring disaster to all discipline. This resolution is not in the interest of strictness, but in the interest of good order."

Dr. Barton favored the resolution, but doubted that any Congregational body had, or ever had, power to give ecclesiastical standing to any man under discipline in another body.

Rev. J. M. Drake of Topeka, Kan., referred to the looseness which permitted a Congregational preacher to work two years in Illinois, refusing to say he was sorry for an offense he admitted he was guilty of, to go over into Iowa and be received there as a minister in good standing, and to ignore the other jurisdiction and his offense. President Gates of Iowa College admitted that he was ashamed of the looseness of practice which made Iowa much trouble in several instances where unworthy men got a footing.

"Let us have a policy we can stand by," said Dr. Horr of Boston.

The matter was ended by substituting for all the resolutions the following as an addition to those adopted in 1886 and 1892:

Resolved, That in the transfer of ministerial membership from one association, conference or other ecclesiastical body to another, the judgment of the council is that the gaining of new membership is ecclesiastically impossible until the applicant shall have been fully released from his previous ecclesiastical membership.

UNION IN TEMPERANCE WORK

The paper on this subject, by Mr. Frank Foxcroft of the *Boston Journal*, was read by Mr. S. B. Capen. It proposed the union of all churches in temperance work, evangelical and unevangelical, Protestant and Roman Catholic. All side issues must be subordinated. Care should be taken to keep off from committees those merely ornamental, who might impart a distinguished air to the movement, and those not well disposed toward any reform not brought about in their particular way. Existing laws should be enforced by pressure of public sentiment and active measures, and where laws are insufficient efforts should be directed to strengthen them. Where there is local option the churches can unite first to secure a vote against the saloons and then to promote thorough enforcement of local prohibition. Under local option and no license we have ideal conditions for driving out saloons, because the voters who declare that they will not tolerate the saloons elect the officers who are to enforce their declaration. These propositions were illustrated by a full account of the success of the no license system in Cambridge.

OTHER REFORMS

Rev. Charles Caverno of Colorado presented the report of the committee on divorce reform. Rev. W. J. Batt of Massachusetts read a paper by Dr. H. H. Hart on Prison Reform. Mr.

A. L. Williston of Massachusetts read a report from the committee on gambling, which recommended the appointment of State and local committees to co-operate against this vice.

A COMMON BASIS OF BELIEF

The first address of Friday evening was by Rev. E. S. Hill of Iowa. It was pungent, epigrammatic and wisely conservative. His subject was Common Grounds of Belief for Christian Thinkers. He said:

The Christian thinker surrenders to his Master, holding free thought to be the right to agree with God. He who sets Christ among the prophets, even though he makes him just, is not a Christian thinker. The first point in finding a common ground of belief is to go to a common source of authority. He who has no Christ has no Christian creed.

Hindrances to concord of thought are many. Ignorance is one of them. The most thoughtful, teachable souls, most intelligent, agree best. The right to think involves the right to change. If we are apart we shall not get together till somebody moves.

Systematic theology will not write the ultimate creed alone. There needs to be a place where men who get too much learning can be locked up until they get over it. We shall not argue ourselves together. Character is the universal solvent of value; right character the ultimate good. The kingdom of God is the right adjustment of right characters.

The coming common creed will be reasonable. It will respect the eternal instincts. It will find a response, an answering vibration, in every right-thinking soul. It will have no unthinkable tenets. It will tell of a God who meets the demands of human nature, seeking its ideals. It will tolerate no conflict between reason and revelation. It will hold revelation to be a communication from reason in God to reason in men. It will not ask any authority but conviction of truth.

Following Dr. Hill's paper came a "discussion" of the same topic by Prof. H. C. King of Oberlin. His address was earnest, candid and strong. He said:

Like Leibnitz's mirrors around the market place, it is only by combining the views of all that we approach an adequate impression of the infinite whole. Or, to put the matter differently, truth comes only through the struggle of conflicting convictions and statements. The freest, frankest expression of convictions is in the interest, therefore, of the final truth.

But although complete uniformity of belief and statement is both impossible and undesirable, nevertheless it has become increasingly clear that there is a real unity among all Christian believers, and where this unity lies, namely, in the common experience and common life of Christians, in the experience of the revelation of God to them through Christ. The central point, therefore, in Christian unity is this communion of the Christian with God in Christ.

In seeking, consequently, the common ground of belief for Christian thinkers, the emphasis must lie on the word "Christian." There is an undoubted unity of all those who are in earnest in the use of this word. The solution of Christian unity is not by abstraction, but by concreteness; not by false simplicity, but by living fullness; not by relation to proportions, but by relation to facts, to a person, to the personal Christ.

A DEFENSE OF ANANIAS

One of the most brilliant addresses was by Rev. C. W. Hatt, D. D., of Cleveland, on Christian Giving and Living. The outline of his address follows:

The early disciples furnish three types of Christian stewardship—Barnabas, who gave all he had; Ananias, who kept back part of the price; and Judas, who stole all there was. Here is eulogy for every saint and philanthropist like Daniel Hand, the Barnabas of our

time. Here is denunciation for every Christian plutocrat who has smuggled the spirit of Judas into this Christian age. Here, finally, is apology for Ananias. He stands for the Christian disciple whose record is that of keeping back part of the price. The benevolent schedule, in its mildest sense, is the damning indictment of Christianity. The immense disparity between abilities and activities is a startling sign of the times, and yet Ananias is not altogether blamable. He is, for the most part, living up to his light. The rank and file of our churches have been educated in what may be called the casuistries of benevolence. The first duty of Christians is to emphasize the fundamental doctrines of Christianity. Benevolence will never result from sentimental religious awakenings. In general, this is the most religious age in the history of the Church. Life is more abundant now than ever before. What it needs is arousal. It is time that we should raise up a generation of givers, for the world irreligious is laying the challenge of gifts at the threshold of the church.

PACIFIC UNIVERSITY

On Saturday afternoon a special train, longer than the railroad had used for many a day, carried 500 passengers to Forest Grove. The wood-burning locomotive, the frequent wooden trestles, the delays because of rails taken up, made the excursion more or less a contrast to that of the council train.

The journey is thus set forth by the *Oregonian*:

As the train pulled out of Portland the landscape that unrolled to the eastward was a revelation to the Easterners. As elevation was gained the peaks of the Cascade range seemed to take added height. Hood's head was pillowed on a bank of cumulous clouds that hugged the horizon reaching to the southward. Another cloud floated so as to cast a visible shadow across the snowy fields of St. Helen's. Both mountains stood out boldly, though there was enough haze in the air to give what artists call atmosphere to the picture. The rugged line of mountains was in full view, and the dark green of the timbered slopes was broken in the middle ground by cultivated fields. And in the foreground lay the brimming Willamette, laving the feet of the vine maples and pussy willows. Wild flowers lined either side of the railroad track, and nodded gracefully to the passing visitors. Green woods and a turn of the road changed the view, and over the Scappoose hills came peaceful scenes of farms. Haying operations, yellowing grain, blossoming potatoes and ripening fruits marched back along the track as the train rushed on.

Every wagon, carriage, hack, buggy and buckboard in town was waiting at the station. It was ordered that those who could walk the mile should first move on; and the rest went, some in wagons and some clinging behind, and so it came to pass that we came all to Forest Grove.

Assembled in the new Marsh Hall the company listened to a score of addresses afternoon and evening. The college double quartet furnished excellent music. The check of Dr. Pearsons was exhibited, revenue stamp and all. A telegram from Rev. Dr. A. A. Berle of Brighton was read, pledging \$500 to seat the new chapel. The manager of the council train, Mr. George S. Houghton, turned in the well-earned profits of the train, \$200, to Pacific University. All this prepared the company to believe in the institution, and their belief was confirmed as the day wore on. A message of thanks to Dr. Pearsons was adopted by a rising vote.

The most extended address of the afternoon was an epitomized history of Pacific University, by Prof. William N. Ferrin, who, though still apparently a young man, has been a teacher in the institution for twenty-one years. Several pioneers mentioned in the address stood up at its close for recognition, among them Rev. J. S. Griffin of Hillsboro, now ninety-one years of age and the oldest of living

pioneer preachers in Oregon, and Deacon P. H. Hatch, one of the founders of the school.

Dr. Mackennal brought a greeting from England. Senator H. W. Corbett presented a financial statement, showing that the college funds are well invested. Mr. H. W. Scott, the first graduate of Pacific of the class of 1862 and the man who, as editor of the *Oregonian*, carried the State for sound money, spoke eloquently. Hon. Samuel B. Capen of Boston read an able address on The Christian College as a Factor in Our Civilization.

The company gathered after a collation about the "old bee tree" to celebrate the planting of a mayflower which the council train had brought from New England. Dr. Barton presented it, and Miss Emma C. Whitcomb of Plymouth Church, Worcester, planted it with the words, "I plant this mayflower as a symbol of the Pilgrim spirit, alike from Plymouth Rock to Forest Grove, and as a memento of the Tenth National Council." President McClelland accepted it for the college in fitting words.

Reassembled in the hall, the company listened to an address by Rev. Dr. W. E. Barton of Boston on The Value of the Christian College. Brief addresses followed by Drs. McLean, Byington, Bradford, Ward, Savage, Hallock and Presidents Penrose of Whitman, Strong of Carleton and Gates of Iowa.

When President Gates of Grinnell, Io., and President McClelland of Forest Grove were felicitating themselves on presiding over the oldest educational institutions west of the Mississippi, one man in the audience made bold to remind them that since the annexation of the Hawaiian Islands the oldest college was there, Hawaii College, founded in 1840.

The party left Forest Grove at 10 P. M. Again we quote the *Oregonian*: "The special train pulled into Portland at 11.30 o'clock, as the gibbous, ruddy-faced moon was staggering up from the eastern horizon."

In and Around New York

Mr. Richards's New York

The church to whose pastorate Mr. Richards has been called from Broadway Tabernacle and Bethany is located on a historic Presbyterian corner, in a quarter of the East Side open, attractive and busy, but by common consent long ago left to the dwellers in low-rental apartments. One block from it is Grace Chapel, and two blocks away St. George's Church. Each of these is manned by clergy staffs numbering six to fifteen persons, all of whom give all their time to personal work in contact with the people. Mr. Richards alone among so many workers will have difficulty in making himself felt. There are people enough there, and the Fourteenth Street Church, with its long history, has many lines out among them, but it is not organized on lines which the poor of New York expect to see in a working church.

The call to him was unanimous. The evening was oppressive and the avenue in front of the church filled with wheelmen, yet a large number of earnest young men were inside and raised their hands promptly upon every vote. The salary mentioned in the call is \$2,500, with six weeks' vacation. The Tabernacle people are exceedingly sorry to part with Mr. Richards, and there is a tinge of regret that he leaves the denomination, though it is felt that he will not be far away. He has attained a large measure of success at Bethany, the West Side work of the Tabernacle, and during the long and trying time before the coming of Dr. Jefferson he endeared himself to everybody by his willingness to perform any service well that was asked of him.

The Agreement About Mission Work

An epoch in mission management was passed in this city last week, when secretaries of several of the largest boards sat around a table and agreed to make the best collective use of workers and money in educational and religious development of our

new territorial possessions. Dr. Daniels of the American Board sent a letter, in which he expressed approving sentiments, asked that the Caroline Islands be considered Congregational territory, and said the reason he did not attend the conference was the fact that the American Board finds itself unable at this time to contemplate extension into new fields. Similar letters were received from other boards, some smaller ones having headquarters in Canada and in our own West. They were one with the effort, but could not see their way to entering the new fields.

The conference, held in the Presbyterian Building, disclosed the fact that there are seven boards that either now have, or contemplate undertaking, work in Cuba. These are the Southern Baptists, the Methodists, North and South, the United Brethren, the smaller of the two Episcopal boards and two Yearly Meetings of Friends. Three propose to undertake work in Porto Rico, viz., Methodists, North and South, and the Southern Baptists. Presbyterians, South, already have one church at Ponce, and three intend to go to the Philippines, viz., the Presbyterian foreign board, the Methodists, North, and the Baptist foreign board. Dr. Duncan of the last named presided at the conference. The request of the American Board concerning the Carolines was acceded to.

The outcome of the conference was the request to each board contemplating work in a field to name two persons as a committee for that field instructed to meet committees from other boards "to come to a frank and mutual understanding about the most effective and equitable distribution of territory." Such committees are also to begin at once to collect facts concerning their proposed fields, and all facts so obtained are to be the common property of all the boards. The belief was expressed that the churches would, under the incentive here opened, come forward with funds, since manifestly existing work cannot be crippled. One secretary, who is wrestling with a debt, said he believed \$50,000 could be secured for new work in Cuba or the Philippines easier than \$5,000 to liquidate his board's debt. But such is human nature, especially in time of war and conquest.

The League for Social Service

Dr. Josiah Strong will step from one room in the United Charities Building into another one on Aug. 1, and in doing so change from the secretary of the Evangelical Alliance for the United States to the secretary of the League for Social Service. The names of the new League members cannot yet be given, but the organization is formed and is a vigorous and resourceful one. Its work will be that which Dr. Strong for a time thought to do in the name of the alliance, viz., the distribution of truths regarding citizenship, temperance, social purity, etc., in attractive pamphlet form among the vast number of people who read little and never go to church. In this work he has already interested a number of societies of Christian Endeavor, and under his new league hopes to call in the assistance of many more. Members of these societies give time, acquaintance and effort to the placing of these truths in the right hands. No steps have yet been taken to secure a new secretary for the alliance. CAMP.

Thirty years ago the Union was saved. For thirty years past the work of change, transmutation and consolidation has gone on. Suddenly the nation is brought to the threshold of new responsibilities, just as it has healed all the wounds of sectional strife. At this hour the one need is some motive and demand outside of our own selfish needs that will quicken the national conscience, remind a great people that it, too, has duties to humanity and civilization, and no longer can crouch between its oceans, like Issachar between his burdens, because he saw that rest was good and the land was pleasant.—*The Churchman*.

THE HOME

The Soul's Sabbath

My soul kept Sabbath on a summer day,
Upon a breezy upland far away.
The tenderness of hillside entered in;
The steadfastness of mossy-stained old rocks
That through the grass their wrinkled foreheads
press
Like mighty bulls; the heaving earth might win
To shatter them by rude, Titanic shocks,
But nothing else.

The faithfulness of pine trees, pointing still
To the great, blue abyss forevermore,
In one long, grand, uplifted, reverent mood;
The trustfulness of birds who fear no ill
The skies hold for them as they blithely soar,
Seemed in my sight most good.
And so the graciousness of lady elms,
Draped in soft green along their shapely forms;
The stanchness of old, weather-beaten oaks,
That scorn to bow when winter's wind o'erwhelms,
Facing the raging of a thousand storms,
In ragged cloaks.

But most the holiness of sailing clouds
Did fill me. These in splendid garments clad
Move on in solemn pomp across the sky,
Like saintly dead in snowy, radiant shrouds,
Passing God's throne in a procession glad
Of joyful mystery.

The whole long luxury of summer's glow
Thus swelled and swelled to perfect peace; and so
My soul kept Sabbath on a summer day,
Upon that breezy upland far away.

—H. P. Kimball, in *Songs New and Old*.

The "Chain" Letter
Nuisance

Several years ago a system of "chain" letters was foisted upon the public for the purpose of raising money for charitable objects. Doubtless the originators were honest in intent, but impostors soon arose and as a result the unworthy were enriched at the expense of the credulous. Again these missives are in circulation in behalf of our soldiers and sailors. The letter asks the recipient to make four copies and send to as many friends, and then forward the original with ten cents to a given address. The demand upon time and purse is so slight that it seems ungracious to refuse. But already frauds have been discovered, and we earnestly recommend that women, who are the usual donors, seek a safer channel for the bestowal of their dimes. In many places now there are aid associations for the benefit of our brave men at the front, and it costs no more to send money to organized headquarters than to some individual who may or may not be trustworthy. The "chain" method of giving, unless confined to a circle of people known to each other, is false in principle and pernicious in practice.

Outdoor Etiquette

A marked modification of New England life during the last few years is the habit of living more out of doors in summer. Formerly women kept closely housed the year round, and a family picnic was an exceptional form of recreation. Today even the architecture of our dwellings, in the shape of piazzas and sheltered corners where hammocks may be swung, testifies to a change of sentiment, and it is not uncommon to see households enjoying their meals on lawn or veranda, or going off on a picnic each weekly half-holiday. All this is a gain in point of health, in opportunity to study nature and in the development of a taste for simple pleasures. There is danger, however, lest young people contract habits of rudeness

by the greater freedom thus engendered. A boy who politely waits for his elders to be served at the table in the house will coolly help himself first from a lunch basket. His sister under similar circumstances will vault into the hammock or appropriate the best chair and leave her mother to shift for herself. In numberless little ways there is apt to be a letting down of both manners and morals in warm weather. An observant man said of the bicycle: "My only objection to the wheel for girls is the carelessness of speech and attitude which is sure to follow its use." Yet true courtesy is never more attractive than when one is free from the restraints imposed by conventionality. Then is revealed whether the politeness is innate or only a veneer.

Treble or Bass, or Both

BY HELEN CAMPBELL

The great biennial of the General Federation of Women's Clubs, which from June 22 to June 29 swarmed the streets of the beautiful city of Denver, is over. There were three daily stated sessions, and the dispassionate observer attended these, and also as many as could be endured of receptions, teas, musicals, excursions, trolley rides, all engines of entertainment, thronged by perspiring crowds, pronouncing everything the most delightful of its kind. Now, after the lapse of a month, we can calmly gather up the impression of the whole and inquire meekly for what it may stand in the story of human progress.

Chicago, in 1892, held the first convention of women's clubs, and made the first definite attempt at the general organization with which that year is credited. Philadelphia, in 1894, gave an impulse to the movement for State federation. Louisville, in 1896, saw the decision of the clubs to take up the cause of education everywhere in every phase. And now Denver and the fourth biennial mark what the president claimed as "full coordination, or the raising of the standard of the average life, and the effort to bring into it not any one thing, but all the things which go to make up well-being and harmony—in a word, to demonstrate the unity of life." This was the statement for the beginning. At the end, in the sort of love feast in which enthusiastic leaders joined, the verdict was: "The nature of the result is entirely sociological. Sociologically considered the biennial has been a great success. It has been a great success in every feature. But the harmony so strongly brought about, the harmonious movement of all clubs, is a cause of the deepest congratulation."

Undoubtedly harmony is the result of a generation of club work and its enormous advance for all women. Facing today coherent and varied action by women in civic federations, village improvement associations, etc., no man can ever again utter the time-worn words, "Women can't work together." The barriers that fifty years ago divided them into little cliques—church against church, sewing society at war with every neighbor sewing society—all are swept away, and more and more hearty and unanimous helpfulness is the law of life.

No man may question this result or its bearings. But there are others before

which the most devoted club member may well pause. The most serious and genuine workers at the biennial wore on that final day a look of hesitation, of uncertainty. They had a deepening sense that something is lacking yet to be supplied, a dread of any keen criticism, where so much good work has been done, yet a conviction that the time for criticism has come. The "bicycle face" is a byword and derision. The club face is likely soon to be if the look of worry and perplexity accents itself as it has long done. In these hustling, energetic, ambitious Western towns and cities, remote from many ordinary sources of entertainment, the club, its classes and its recreations, fill the days. Shoals of women, chairmen or members of committees, fly from one to another, as little familiar with home as the weary business man who sees his children only on Sunday. Granted that it has enlarged life for thousands of shut-in women, for other thousands it has contracted, nay, often wiped out, any chance of real living.

"We Western folks don't want too much of anything at once," said a stout, overdressed woman, as she turned from a brilliant address on the educational day; "I'm going to hunt up something easier."

On the sociologic day, when our ablest worker in statistics regarding woman and child labor, Miss Clare de Grafenried, was in the chair, and Miss Jane Addams of Hull House, as well as other experts on labor conditions for these most helpless of workers, was among the speakers, the audience melted away till but a handful remained, the art section and a chance for some new scheme of decoration enlisting the larger part. Expert work born of full knowledge and long experience had small place. This was quite in line with a recent piece of club work—a long list of subjects for papers and classes with a full bibliography, its purpose as announced being "to enable clubs to employ their own talent and dispense with experts or get them for expenses merely."

"It's the same old reading of compositions," said a veteran club woman. "I am sick to death of papers, mostly out of the encyclopedia, or some book we all know. They don't care for serious work. They skitter like so many water bugs over the surface of things and think they have it all."

"There is a push to the front of the incompetent," said another, a gentle and charitable Quakeress. "The thinking women are in the back seats, silent, and the pushers and screamers all in front. Five women are there, too, but I think we must call a halt. There is a screw loose somewhere."

Whatever doubts may be as to this point there can be no doubt on another in evidence every hour of the biennial. A generation has passed since the movement began, and women who could then plead timidity and inexperience are now seasoned veterans. They have learned many things, but, save here and there a delightful exception, they have not yet taken the trouble to learn the most essential. They do not know how to stand, how to breathe properly, how to open their mouths, or make themselves heard beyond the front rows. They gasp and quaver and mumble, but musical English speech is yet unknown—voice-training,

genuine physical training, a dream of the future.

After the deluge of words, the squeaks and gurgles—this “woman’s point of view” for all the interests of humanity as a whole—the weary listener sighs for a *basso profundo* deep enough to shake the foundations. One woman of this mind introduced a resolution that clubs of men and women, like the Twentieth Century of Boston, be admitted to the federation, but slunk into obscurity before the sound of a unanimous No! Yet the hour is coming. Men may be indifferent, but women have not taken the trouble to make them otherwise. There is a vast sentimentality still dominating the feminine mind, the belief that “we, as women,” are the moral element of the universe.

To hear the high things we are going to do,
And the horrors of man we tell,
One would think “we, as women,” were angels,
And our brothers were fiends of hell.

The world needs strength and courage,
And wisdom to help and feed—
When “we, as women,” bring these to men,
We shall lift the world indeed.”

To work alone, to learn harmony and combination, has been accomplished. What we now need, what we must have, is the concerted action of thinking men and women together, and when that day has dawned it will mean a dropping of much now counted as “activities,” a return to some old fashions well-nigh lost, with the added grace of a high thought held then—not apart or by one side alone, but together. May the next biennial give us some steps in this direction!

A Vacation at Home

BY HATTIE LUMMIS

It would be folly to deny the culture which comes from travel, but the present tendency is altogether to overestimate its advantages. To start out for somewhere the morning one’s summer vacation begins, to take the most rapid trains, to visit as many points as possible, to return home with a confused, kaleidoscopic recollection of unfamiliar scenes, is all that summer travel means to the majority of those who enjoy it.

The case of that unfashionable person who plans to remain at home throughout the summer is not altogether hopeless, even though he or she likes variety and change, new sights and sounds. Financial considerations, home responsibilities, half a dozen considerations, make it necessary for you to spend the summer months where you passed the fall and winter and spring. But not amid the same scenes. The world you look out upon this morning is new since you went to bed last night. It is Jean Ingelow who says somewhere:

This lovely world, the hills, the sward,
They all look fresh, as if our Lord
But yesterday had finished them.

Nature never allows her goods to get shopworn. Call as often as you will, and she has always new shades, new combinations, something altogether novel and striking for your inspection. Nor does nature make advances to a stranger, or whisper her secrets in his ear. She must be wooed day after day before she is willing to reveal her sweet mysteries. The charm that lies in the writings of such men as Thoreau and Burroughs is not that they picture to us some unknown

and beautiful part of the world, but that they go into the meadows on which our unseeing eyes have looked for years and stroll along woodland paths as familiar to us as our own doorway, and on this side and on that they point out wonders and beauties of which we had never dreamed.

Only procure a text-book on botany or zoölogy, and you can intelligently proceed to make the acquaintance of some of your neighbors. Suppose it is botany that engages your attention. You will walk out of your front door some morning and three feet away find a plant growing the like of which you are ready solemnly to declare you never saw before. On your way to the post office you will make several other surprising discoveries. You go for a stroll in the woods in the afternoon, and come home with a handful of specimens as unfamiliar as if they had been plucked on the planet Mars. Purchase a microscope for studying the lower forms of animal organisms, learn to identify the bird notes, or turn your attention to geology or astronomy, and new worlds of interest and delight will be opened for exploration.

Given two sturdy feet, a pair of observant eyes and a little leisure each day, and the results of the summer’s work will be surprising to one who has not already made the experiment. Dr. Johnson declared of a certain friend that he saw more in a twenty-mile ride by stage over English roads than most people did in making the tour of Europe. With the same faculty of observation one can find culture, information, enjoyment—in short, many of the benefits of travel—in a vacation spent at home.

An Adirondack Romance

BY MARY E. ALLBRIGHT

CHAPTER II.

It was little over a mile to Camp Welcome, and Carl Ashby proved himself indeed a good oarsman. The little boat sped over the beautiful blue lake. Doris sat perfectly quiet, her eyes fixed on the tree-covered mountains and her spirits rising.

“I’m glad I came after all,” she said. She spoke half under her breath, but her companion heard her.

“‘After all’ implies a good deal,” he said, smiling, “and yet I do not wonder at your qualification. Panther Lake isn’t the most accessible place in the world, or even in the Adirondacks. But I hope you will like it. Have you ever tried camp life?”

“No, never, but I have always wanted to try it. There are a number of ladies here in the woods, aren’t there?”

“Well—a small number,” was the rather hesitating answer. “Panther Lake has not yet become a popular resort. It still remains one of the ‘hidden treasures’ and is pretty safe from invasion. But look, Miss Hemenway! It has rewards for those who brave its difficulties.”

He stopped rowing and let the boat drift. They had rounded a bend in the lake, and its entire length lay before them. The sky and water were deep blue, the hills vivid green, shaded with reflections from the passing clouds. The cool of the morning was in the air, but the damp chilliness of the early haze was passing away. In the distance lay a

small island covered with pines and larches. Above floated a little banner of delicate smoke. It looked like fairy-land to Doris, and she felt like a character in some romance.

Suddenly her thoughts turned, a trifle uneasily, to her unknown destination. The gentleman seemed to read her mind, and began to pull again with long, steady strokes.

“Camp Welcome is just ahead,” he said, “around that second point. It is one of the prettiest sights on the lake.”

A few minutes more and the boat came alongside a neat little dock, upon which Doris stepped with the aid of her oarsman. She was trembling with excitement, and looked up at the log cabin above her with a queer impulse to hold on to this stranger who had proved himself a true knight—at least until she should break the news of her arrival to the unsuspecting inhabitants. As for the man, he stood looking at her with the same expression of puzzled inquiry which Andrew’s face had worn at the landing.

“Can I be of any further assistance?” he was just saying, politely, when the door of the log house opened and a sturdy personage of about sixty appeared, whistling merrily. He was dressed in a costume very much like the younger man’s, with the addition of a stubby beard of several days’ growth. As he caught sight of the pair on the dock he stopped whistling in astonishment.

“Good heavens, Doris, is that you?” he demanded, hurrying down bareheaded to meet her. “How in the name of mischief”—and he stared first at one, then the other, as they stood there together.

“I suppose it was mischief,” said the young lady, suddenly recovering her self-possession. Then, turning to her companion, “Uncle, this is Mr. Ashby. He has been an aid and abettor in my mischief. Will you thank him—or,” she paused, with a little twinkle in her eye, “pay him?”

Judge Murdough put out his hand mechanically. “I’m under great obligations to you,” he said, repeating, significantly and with a resigned expression, “great obligations.”

The young man stepped into his boat and pushed it off, lifting his hat. “Whatever I have done has been only a pleasure,” he said, simply, and in two minutes he was around the point and out of sight.

The bewildered Judge led the way to the piazza and established his niece in a hammock. Then he said, with an attempt at severity: “Now, will you have the goodness to explain yourself, young lady? Where did you come from, and how did you get here?”

The “young lady” stretched out her hand with a winning gesture, and said, beseechingly: “Uncle dear, don’t scold. I shall go away if you do. I came because I wanted to. I got off the sleeper at Panther Lake Station before anybody in the car was up. I walked over through the woods, and somebody named Andrew brought my trunk as far as the landing. You see, at the station I met this Mr. Ashby, and thought he was a guide. So I asked him to bring me to the camp, and he did. Too bad I made such a mistake,” she added, naively.

“But your aunt and the girls!” gasped

Judge Murdough. "What on earth will they think when they miss you?"

"O, I left a note for auntie with the porter," she answered, calmly. "I had to fee him pretty well. His conscience seemed to trouble him when he helped me off. You know, Uncle Robert," glancing at him willfully, "I didn't want to go to that hotel this summer. I'm tired to death of that sort of thing. I knew you would let me come if it wasn't for auntie and the girls, and I didn't see why I shouldn't enjoy myself in my own way instead of in theirs. So I'm here, uncle, and I won't be a bit of trouble. I'll rough it all you like, and show you that I have the instincts of an Amazon. Maybe I'll shoot a deer, though I shan't promise. Of course I knew when I started," she continued as an afterthought, "that there was a lady here. I should hardly have ventured, but for that."

Judge Murdough looked dubious. "Yes," he said, slowly, "there is Mrs. Stanton, wife of one of the men. She came for her health and brought a maid with her. She's a good deal of a drag on her husband," continued the Judge, lowering his voice and glancing at one of the windows. "It's precious little recreation that he gets. Too bad, for he's a good fellow. He was the life of the party last year."

"All of which points a moral," said Doris, laughing. "Well, uncle dear, if I'm the least bit of a 'drag' on you, and you will so inform me, I'll depart for Saranac the same day. Now won't you say you're glad to see me?"

Judge Murdough stopped pacing up and down the long piazza, and bending over his eccentric niece took her face between his hands and kissed her heartily. "Conquered again," he groaned; "she'd beard a lion in his den! What are you going to wear?" he demanded, suddenly. "I suppose you had to bring a lot of finery with you, coming in such a clandestine fashion. Didn't you say your trunk was at the landing?"

"Yes, but not the trunk I packed for the hotel," answered Doris, gleefully. "I let that go on with the others. May can wear my dresses as well as she can her own. My trunk at the landing was packed especially for the camp. I've got a short dress and a cap and leggings—you'll see! O, uncle," and her eyes turned away to the lake, "isn't it glorious here? How I shall enjoy it!"

Judge Murdough regarded the eager face in silence; then he said, heartily: "I surrender, my dear. You have done a very natural and proper thing and I'm delighted to see you. Now excuse me and I'll rouse the camp and we'll soon have some breakfast. You must be hungry."

"Yes," said Doris, swinging contentedly in her hammock, "I'm ravenous. What time can it be? It seems a whole day since I left that car. I rather dread meeting the campers. Who are they, Uncle Rob?"

"Well," said the Judge, nonchalantly, "they are five elderly men like myself, who have fled from the world and taken to the woods. Mr. Stanton, whose wife is here, is younger than the rest. Then there are the two guides, James and John, who go by the names of Jim and Jack. Then there's McKenzie, the dog, and Joe,

the cat, and Alexander, the alligator. I believe that's all. Good-by for a little, Doris. I'll be around in time to introduce you. I must send a telegram over to Baggs's for your aunt and start Jack after your trunk. Just lie still in the hammock and rest. You shall have some fried ham and pancakes as soon as they can be manufactured."

It was not long before the apparently lonely cabin, with its surrounding clearing, assumed quite a different aspect. There was a sound of many voices in various keys, a throwing up of windows and splitting of wood. Before long a mingling of appetizing odors announced the approach of the breakfast hour. And there Miss Hemenway sat in the hammock, her eyes wandering from the dancing water to the scraggly branches of the pine trees along the bank in front. She almost questioned her own identity as she thought of the events of the past twenty-four hours. How had she dared to come? She wondered at herself, and yet thought fervently, "O, I am so glad I dared! I shall enjoy this kind of a life—and I hate the other."

The ordeal of introduction was soon over, and before noon Doris had won the approbation of the entire camp, even Jim, the guide, pronouncing her "a sensible appearing young woman," and "Mac," the dog, becoming from the start her devoted follower. The last reserve vanished, when, upon the arrival of Jack with the trunk, the stylish traveling dress was exchanged for a dark blue flannel suit, cap, short skirt and gaiters complete, the only concession to ornament being two or three gray quills at one side of her head.

"Now you've hit it," pronounced Uncle Rob, energetically. "You can go anywhere in that rig. I declare I never saw you look so well in my life! But I can't make it seem natural. Is this really the gay young society girl, Miss Doris Hemenway?" He looked almost wistfully at her as he spoke.

"No, uncle," she said, so earnestly that he gazed again, wondering. "It isn't that Doris, but it's something more like the real one. I wish I could say some things to you as I feel them. Perhaps I will, sometime."

There was one in the camp, though in spirit not of it, who looked upon the new comer with disfavor. Mrs. Stanton was one of those women whose type has been relegated by common consent to the immediate but dead past. She was nervous, whimsical and exacting, prided herself upon her general conservatism, and had an unreasonable horror of anything even remotely connected with her conception of the "new woman." When, therefore, upon emerging from her room in the middle of the day she was made aware of Doris's arrival, and took in the details of the bright, piquant face, the lithe figure and the jaunty costume, she received her with anything but cordiality.

At first the girl was chilled and hurt, but the feeling was of short duration. "I understand her," she thought, half-scornfully. "She would like the 'society' Miss Hemenway better. Well, it makes no difference. I could be happy here if I was in the condition of Robinson Crusoe—as long as good, genuine Uncle Robert Murdough was my man Friday!"

[To be continued.]

Closet and Altar

I am with thee, saith the Lord, to save thee.

Lord, I have shut my door!
Come thou and visit me. I am alone!
Come, as when doors were shut thou cam'st of yore
And visitedst thine own.
My Lord! I kneel with reverent love and fear,
For thou art here!

—M. E. Atkinson.

"God so loved that he gave." He lives to give. We are not his children if we do not in our little degree throw back in feeble imitation that infinite giving.—*Dr. Joseph Parker.*

When we feel ourselves defective in the glow and operative driving power of love to God, what is the right thing to do? When a man is cold he will not warm himself by putting a clinical thermometer into his mouth and taking his temperature, will he? Let him go into the sunshine and he will be warmed up. So do not think about yourselves and your own loveless hearts so much, but think about God, and the infinite welling up of love in his heart to you, a great deal more. "We love him because he first loved us." Therefore, to love him more, we must feel more that he does love us.—*Dr. McLaren.*

Love does not mean one thing in man and another in God. The divine heart is human in its sympathies.—*Robertson.*

Grant us, thy troubled ones, to know thy peace, O Lord!
Heal thou the hurt thy chastening rod hath made.
Above the battle may we hear thy word
And in the darkness still by thy strong touch be stayed.

Help us, thy chastened ones, O Lord, to seek thy peace.
From hate and pride in mercy keep us free,
From war's dread travail send us swift release
Until in brotherhood thy nations walk with thee.

—Rev. G. G. Atkins.

The things that belong to men must be understood in order to be loved; the things that belong to God must be loved in order to be understood.—*Pascal.*

When the day breaks and the shadows flee away our hearts awake, O God, in gratitude to thee. Thy peace is our enduring treasure and thy presence our delight. What are we, that thou hast taken knowledge of us and redeemed us by the gift of thy beloved Son! Uphold our strength that we may labor joyfully as children in the free service of the Father's house. Remember us in thy merciful kindness every hour of the day that we may be content in thee. Show us thyself in even fuller measure, that our peace may flow as a river and our joy endure forevermore. Be the helper of the friends whom thou hast given. Make our homes glad with thy presence. Thou hast filled our lives with cheer, help us to carry it to others by true witness of thy power in cheerful days. And for thy love in Jesus Christ, our Lord, the love that brightens all our days, our hearts shall bless thee evermore. Amen.

Mothers in Council

KEEPING BABY BUSY

Satan's ingenuity, when idle hands serve his turn, is proverbial. From his Majesty the wise mother will learn a lesson of being alert, but her findings will be a satisfying occupation instead of mischief. Keeping just in advance of the baby's active little body and mind may become almost an unconscious habit. Material is always close at hand, and it is encouraging to find that the ability to seize and use it increases with practice. Let the energetic little person do as nearly as possible what the mother herself is doing; this will satisfy two natural instincts, the social and the imitative.

If it is buttoning her boots let baby put away her slippers, one at a time, to make the occupation last the longer. If she is writing at her desk let an old envelope or letter be torn into bits; the heap may lie on her lap, and it is easy, without looking up, to hold out the pieces to the little midget, who will trudge to the scrap basket, returning again and again for another, until all are gone. While the breakfast table is being cleared let baby carry away a spoon, a napkin, anything which entails no breakage and no injury to him. If dusting is the occupation, give him a duster, too. One point of great importance is to see to it that the objects are put in the real places in which they belong; thereby the opportunity to train eye and hand, as well as to develop order and perceptive faculties, will not be lost, neither will the child's satisfaction be marred by the fear that it is only play.

He is in all the above ways happy because he is "helping mamma"; he is saved from the fret and ill-temper which are sure to possess the idle child; he is learning little ways of usefulness which will become natural to him; the impression is being received that he, too, must do his part of the work within his range. The mother will find herself much less tired at the end of such an hour than at the close of one through which an unanswerable baby has been teasing and fretting, trying his own limited best to do something for entertainment, and failing utterly for lack of sympathy and suggestion.

H. W. R. B.

A JAPANESE IDEA OF DISCIPLINE

A correspondent in Sapporo, Japan, who reads *Mothers in Council*, expresses interest in the case of the mother who wished to know how to control her unruly little one by gentle means. Our Japanese friend advises forcible punishment, based on this theory of child training:

"We have to bring our children up to five or six years of age by fixed rules. They cannot realize right from wrong by themselves, but can be ruled only by corporal punishment. Then they can understand the obedience which is the first important step in education. Children need to have warnings, minute directions and instantaneous punishment. Punish the moment they do wrong, and do not carry their small minds to the future. For instance, if you say, 'When you do the same thing again I will do this or that next time,' the child does not know if she will do the same thing again or not. Moreover, just there you are teaching her to do the wrong again. But if you punish her at once and stop that bad conduct instantly, and then change her mind to something else, you let her know that you hate wrongdoings and if she does so again you will punish her.

Bringing her step by step in that way you can keep her narrow mind in right paths. She knows what you mean, and will have confidence and respect in you always. Then when she grows up to five or six years of age teach her, reason with her, telling her to control herself. Lead her weak, childish mind to the knowledge of the principles themselves. Then is the time that she can see the reasons!

TETSU ITO."

HOW CAN HEREDITY BE OVERCOME

Not long ago you asked mothers to state to you some of their problems for consideration and reply. A mother came to me the other day perplexed and discouraged. I did the best I could for her but felt as if I had not given her much help, and said I meant to state the case to *Mothers in Council*. Perhaps some reader will be able to encourage her.

She has three boys and has to train and support them entirely by her own efforts. Her husband is unworthy and she has left him. She said: "I am so discouraged to see in one of my boys the traits which characterized his father. They are in all his father's family and how can I hope to save him from them? I can talk with the others and influence them, but there seems to be no way with him but to say he shall not do certain things and punish him severely if he does."

I felt that this latter course was not the right one and the lad is getting large enough so she cannot continue it long. I wanted to inspire her with faith that there is some other course, that it is possible to set working some power from within. The boy is in my Sunday school class, so I feel some personal responsibility also. I believe in the power of Christ to save, but inherited tendencies are very discouraging. I read your article on *The Boy's Tongue* with much interest, for I have had real distress of mind for the boys of my class, as well as my own, in that respect.

A. C. P.

FAMILY AFFECTION

A tiny girl came slowly back to life from a long and serious illness. One of the first signs of returning interest in her surroundings was the question, "Where is the brudder me used to have?" The brother was brought in, and sweet content shone in each little face.

As one after another, sister or brother, entered this home the interest and delight in each new comer increased among the children. It was a loyal little group, who depended on each other and defended each other, if need be. The mother wonders if so loving a group can ever drift apart in their interests and affections. She has sometimes seen such a disaster occur. Even if dislike or coldness does not creep in, indifference may. She would like to guard against it, for family loyalty and affection are good things to carry with one through life.

"How can they be best sustained and cherished?" asks the mother of these loving little children.

One answer to this question is, Let the standards in a home be high. The grown-up children will look back on a pure and noble home with pride, and will not want to be unworthy of it. They will remember perhaps toil and economy, but no false standards, no dishonest pretenses. They understand now the high ideals of duty, of intellectual life, the truth, the courage and the love which prevailed. It is a delight to blend their memories of childhood and of each other with such associations.

Another way to foster and preserve family affection is to teach our children to depend upon each other. In one large family of boys and girls each brother feels a special responsibility for one sister, is taught to see that her wants are satisfied before his own, and acts as her escort and general champion. Expression also strengthens feeling, and the birthday celebrations, as well as other *fete* occasions, when all combine to make the hero of the day happy and conspicuous, make the bond closer.

Now look at this same family of little children grown up into manhood and womanhood. Their children will love to hear of the old home life of those earlier days, of the grandfather and grandmother, and the parents in telling will feel in their own hearts the

holy flame of brotherly and sisterly affection. There will be no such state of indifference as was revealed in the answer of a man in middle life regarding his brother who lived in a distant State. He believed he was well; did not know whether he had ever married. I know a family of six brothers, men advancing in years, who, though widely scattered, keep in close touch with each other. Let something of especial interest happen in the family of one of them, he writes a letter, short or long, and starts it. The first one who receives it signs his name, adds a sentence or comment, and sends it on to the next. So the family circle is unbroken in its interest.

It is necessary, too, that these grown-up children cultivate in their relationship the same qualities that are required in other friendships. There must be that mutual respect for individuality and the rights of others which avoids too great liberty. Expressions of affection, good will and helpfulness and the cultivation of the courtesies of life add to the charms of intercourse even among brothers and sisters. Paul's injunctions in the first six verses of the fourth chapter of *Ephe-sians* may be said to sum up this whole matter.

J. G. J.

SUNDAY FOR LITTLE ONES

One of my perplexities is when to begin to make a distinction between Sunday and week days in reading to my young five-year-old. He goes to church with father and mother and attends Sunday school regularly. We also have been in the habit of giving him certain pleasant privileges on Sunday, but we have read stories and looked at pictures regardless of their pertinence to the day, thinking the boy too young yet to understand any discrimination. Moreover, he naturally calls for his old favorites, and we humor him. Then there is the question of what toys to allow him. What course do other mothers pursue with children of this age?

F. R.

Quaint Grace for a Child

Here, a little child, I stand,
Heaving up my either hand;
Cold as paddocks though they be,
Here I lift them up to thee
For a benison to fall
On our meat and on our all. Amen.

—Robert Herrick.

"I Shall Not Want"

This version of the Twenty-third Psalm by Mrs. John R. Mott appeared in *Northfield Echoes*:

"The Lord is my Shepherd; I shall not want."

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness for his name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

I shall not want comfort. "Thy rod and thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."

The Conversation Corner

MY DEAR CORNERERS: Do you remember my experience with the New York children in New Hampshire, mentioned in the Corner two weeks ago? After I had finished writing that notice of them, I went out for a bicycle ride with a boy neighbor, who is also a Cornerer, and we had a very interesting sequel to the story. We stopped at a farmhouse, three or four miles away, and got some nice cold water—and there was one of the boys I had met in New Hampshire! The other had gone to a small lake near by, named Sackett's Pond—or something very like that—and taking boy No. 1 as a guide we followed on. At last we all got together and had a charming time in a charming place. The woods came down close to the pond. We got a boat and pulled across to one side of the lake, and also out towards some small islands in the middle. I asked the boys if they—that is, the islands—had any names. "O yes," they replied, "the large one is Cuba and the small one is Porto Rico."

Then we conceived the project of landing on the southeast shore of Isla de Cuba, near a cove we supposed to be Santiago. We were unarmed and of course could fire no shots, but soon after

so that I have a good time. With love to the General and you, Yours truly, WYNN F.

Will Wynn please give the reference to the book where he found about the use of *Sic semper tyrannis* by Brutus? I suppose that our members know that this is the motto on the coat of arms of Virginia, and that it was the exclamation of Booth when he murdered our beloved President, Abraham Lincoln. Wynn does not give me his Washington or his Chautauqua address, so that I cannot send him his certificate. Every summer the Corner has letters returned "unclaimed," for lack of full address of such vacation correspondents.

Mr. Martin

Corner Scrap-Book

FOR THE OLD FOLKS

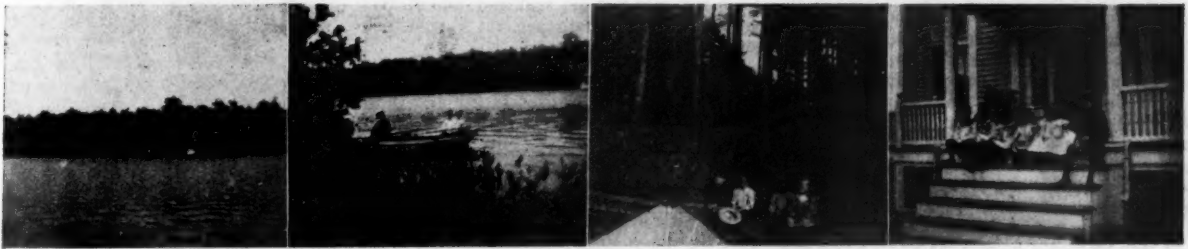
THE LITTLE SOLDIER

The Scrap-Book column for May 12 had a short revolutionary story, taken from Merry's Museum for 1844: a boy, apparently from near Boston—for he heard the guns of Lexington—enlisting as a fifer, wounded in the vicinity of New York, after a sojourn in hospital making his way homeward on foot, and when too

at the age of eighty-seven. Thus the hand of Providence led two resolute, honest-hearted boys of revolutionary time away from the quiet work of a farm into larger fields of usefulness in the church and the world. Mrs. R. K. P.

Reference to town histories and other books brings out other evidence. The brothers were born in North Bridgewater, Mass., Asa Packard in 1758, Hezekiah in 1761. The former was wounded at Harlem Heights in 1776. The surgeons could not safely extract the bullet, and he carried it to the time of his death in Lancaster, Mass., 1843. Years after it was taken from the crumbling bone in his coffin by his son-in-law, Rev. George Trask. But in all these notices there is no mention of the Farmington episode. Following, however, a hint of the present Farmington pastor, I have found, appended to the centennial address of Dr. Noah Porter, Jr., at Farmington in 1840, the copy of a letter read at that time, written by Rev. Asa Packard, then of Lancaster, describing the very incident.

In 1777, early in January, I was passing through Farmington, returning from the army in New York to my parents at Bridgewater. The wound I received in battle was not healed, the ball still troubled me. I could not walk without an arm to lean upon, and with assistance could travel but a few miles in a day. On a Sabbath morning, with snow on the ground, I was in Farmington Village, leaning on my friend who led me; striking something with my foot I fell. Bursting into tears I said, "I can go no farther, I will die here if I must die!"... I looked around upon houses in sight and selected a neat, snug-looking, one-story house, not painted,



I landed (for a little reconnaissance) there was a quick, sudden shot at the boys whom I had left in the boat from a little promontory we thought to be the Morro. I rejoined them immediately, finding them uninjured, and we pushed off without molestation, the only relic of the shot being the picture of the three boys, which I show you herewith! We had gathered before landing some pretty cow lilies, but in the haste of our escape we lost them. We reached the mainland in safety, as you see in the picture of the children on the edge of the pond, a little sister having joined the group. The next morning I had a call from all the children together, and soon after the New York tourists left for their home. I think they enjoyed their vacation, judging from this intercepted letter which one of them wrote to his school teacher:

Dear Miss B.: I love you and I saw the whistle on the boat. I went out on the deck and saw the other boats. I slept in the lower berth in a stateroom. The ocean waves looked like soap suds. Your loving KENNETH B.

Here is another boy off on his vacation:

CHAUTAUQUA, N. Y.

Dear Mr. Martin: Although I am not a Cornerer, I should like to become one. So I answer the question asked last week (June 23). The words, "*Sic semper tyrannis*," were spoken by Brutus when he stabbed Julius Cæsar. I live in Washington, D. C., but I have come here for the last three summers. Last year I joined the Boys' Club and we go out camping once or twice in the season,

faint to go further kindly received into the home of a Mr. Thomas Cowles in Farmington, Ct., nursed back to health, and at length reaching his home. Years afterward when apparently he had become a minister, he sent a book to the family, placing in it the inscription: "I was a stranger, and ye took me in." Not a hint was given in the narrative as to the name or residence of the "little soldier," but we hoped that possibly the publication of these facts might bring out some revolutionary traditions which would corroborate the story and identify the characters.

The hope has been realized in a most gratifying way. The Corner story attracted the attention of a lady in Brunswick, Me., sister of a well-known governor of that State and now over ninety years old. She wrote:

I have just now read with interest in your column the story of the boy who, while at work on a farm, heard the guns at Lexington, enlisted, was wounded, had a long illness, far from home, etc. I have no data from which to make identity certain, but am familiar with circumstances so similar as to furnish at least a striking coincidence. Two brothers at work on their father's farm, on hearing the guns at Lexington, dropped their work hastily and with permission of their parents enlisted in the army, one as drummer, the other as fifer. The elder was wounded and had a long illness far away from home. Some years after he sent to the family who kindly nursed him a large Bible, on the fly-leaf of which was inscribed the words, "I was a stranger, and ye took me in." This elder brother was Rev. Asa Packard, many years minister at Marlboro, Mass.; the younger, Rev. Hezekiah Packard of Wiscasset, Me., who was my husband's father. After his return from the army he resumed work on the farm, accepting that as his place for life. Meeting with an accident depriving him of the free use of his right arm, he like his brother, by strict self-denial, passed through Harvard College, was a faithful pastor, devoted much time to education, fitting many boys for college and died in Salem

standing some ten rods east of the road on a little rising ground. There, said I, we will try there. A Mr. Thomas Cowles was its owner. We went in. The venerable, aged man had his great Bible before him on a small table before the fire. His red worsted cap, brown coat and small clothes and his blue stockings I well remember. I told my wishes and my sufferings. He said he could not take me; his daughter, who took care of him, was feeble. I was in tears (and am now). "Sir," said I, or similar words, "my parents are living and are reputably situated, and if your son, situated as I am, should make such a request of them as I do of you they would not turn him away. You must let me stay." About this time his daughter came in. She was forty or fifty years old. What she said I do not remember, but both consented to admit the poor, sick boy, and greater kindness than theirs was never realized by a sufferer. How long I was there I cannot recall, but I was very ill, and totally delirious several days. An elderly physician attended me, and when my brother went [came] to relieve me both Mr. Cowles and the doctor refused to take any compensation. I wrote Mr. Cowles often, and he answered me, till after my ordination. Having a direct conveyance, a little before his death I sent him two books and wrote in each, "I was a stranger, and ye took me in."

I need not apologize for the space given to this touching story of real life, illustrating so beautifully human kindness and divine care, as also the worth of sturdy, conscientious character. What the Packard youth were in the last century, Richmond Hobson and a thousand other patriotic young men are today. A Farmington antiquary writes me that Thomas Cowles died in 1804, aged eighty-five. His wife was Ruth Newell. Sarah, the daughter, died unmarried in 1793. There are no descendants of the family there now. Since I have begun writing this, a letter has come from the daughter of George Trask, saying that the bullet of the story is still preserved in Soranton, Pa.

L. N. M.

THE SUNDAY SCHOOL

LESSON FOR JULY 31

1 Kings 21: 4-16

Naboth's Vineyard

BY REV. A. E. DUNNING, D. D.

I was one day riding in the royal grounds at Potsdam, the residence of several generations of German emperors. In the distance was an old windmill, which seemed out of place in the landscape. I asked the driver why that ugly thing was left there. He said that many years ago the mill and piece of ground where it stood belonged to a man of whom the emperor sought to buy it, but the owner refused to sell. The emperor would have taken it, but the owner appealed to the courts for protection, and it was decided that not even the emperor could take for his own pleasure what belonged to another without his consent. The windmill has ever since been allowed to stand as evidence that the rights of German citizens are inviolable.

Naboth's field stands in Bible history as evidence that a man cannot use his power to rob another without bringing down on him, his family and his country the punishment of God. It is a lesson of vital importance today. Ahab wanted that vineyard because it was convenient to his palace grounds, which he wished to enlarge by adding a garden of herbs and flowering plants. He sought first to get it by honorable means. Failing in that he was miserable with desire for it, and used dishonorable means to get it. He got it. What did it cost him?

1. It cost him his happiness. He had already sacrificed to his selfishness most of his power of enjoyment. Poor indeed a man must be who, possessing a kingdom and great wealth, is made miserable by being denied a little piece of land. Ahab thought the one thing he wanted was Naboth's vineyard. But what he needed was something he had thrown away—a conscience at peace with God and a heart to love him. When one possesses God and himself he has everything necessary to his happiness. When he has lost these he has lost everything worth having. "What is a man profited if he gain the whole world and lose or forfeit his own self?" When Ahab got the vineyard by bartering for it what remained of his sense of righteousness he was poorer than before.

2. Naboth's vineyard cost Ahab his wife's honor. She did not care for the vineyard. She had not even known that her husband wanted it till, seeing his unhappiness, she drew from him the confession of its cause. Then she wrought her crowning deed of wickedness for love of him. She set her brilliant mind to get what he was mean enough to covet but not wise enough to secure.

Both ruin and salvation are within the possibilities which may result from marriage. If Ahab had married a woman both good and able she would have led him, weak though he was, into a life of service for God. But when he sold himself for the love of a wicked woman her love for him only prompted her to greater wickedness for his sake. He saw her plot to corrupt the nation to please him. He lent her for the purpose the seal which represented the sacred trust that God had placed in his hands. He knew that so base a deed would destroy what remained of her womanhood, but he wanted the vineyard more than he wanted to keep his wife from self-destruction. Covetousness destroys even the strongest natural affection.

3. Naboth's vineyard cost Ahab the independence of his nation. Jezebel by royal authority brought the king's subordinates to destroy an innocent man's reputation, to pretend that they had a religious reason for doing what they did, to bring wicked men to swear falsely against Naboth and then to murder him—all in order that Ahab might have a title to a piece of land to which he had no rightful claim.

When rulers do such things public confi-

dence is lost. Men cease to trust each other. Patriotism dies. The nation decays at its heart. It is for such reasons that Spain is dying. The force of our armies is not so great against her as the foes within herself which official greed and distrust have raised up. Our own history is not free from such examples. Our nation is responsible for dealings with Indian tribes in which covetousness for their lands has repeatedly led to violated agreements, perjury and murder. But with us, while men have plotted to do these things, and have deceived others to aid them unwittingly, the nation through its people repudiates and despises them. Such things, whether planned against individuals, or tribes, or sections, threaten the very life of the nation. Against all combinations of wicked men to take away unjustly the property, reputation or lives of others for gain every honest man must lift up his voice and cast his vote, or risk by his silence the loss of all that is most precious to him. Ahab sold his kingdom as well as himself for a garden.

4. Naboth's vineyard cost Ahab the inheritance which would have belonged to his children. He had no sooner taken possession of what he coveted than Elijah met him with the curse from Jehovah, and though his repentance mitigated for the time its severity, it could not restore Naboth to life, nor the elders of Jezreel to a sense of righteousness and patriotism, nor nerve his arm to fight his enemies. He went into battle weighted with the curse of Naboth's vineyard, and he fell. His son rode through the vineyard and was slain there by a man who had heard the curse uttered and felt sure of victory because of it. Ahab not only lost his soul and robbed his children of their inheritance, but he won the contempt of men for all time.

The principles of God's government as they are revealed in the Bible do not change. Covetousness is as surely and severely punished now as it was in Ahab's time. There are men in our own country who have sold themselves to work evil in the sight of the Lord. They hold the fruit of their ill-gotten gains. They are envied by many. But the curse of God is with their possessions. We thank God that we have a President who seeks to obey God and that he has gathered men of like mind around him. Only ceaseless vigilance can keep covetous men out of office and covetousness out of our own hearts. It is better to be poor and to possess one's self and the favor of God than to have wealth which has been gained as the price for which one has sold himself.

Education

— We learn from President Penrose that Whitman College still lacks \$5,000 of the amount necessary to complete the Pearsons Endowment Fund.

— The enterprise and avidity of our Hawaiian fellow-Americans in the pursuit of education may be inferred from the fact that Colonel Parker of the Cook County, Ill., normal school, one of the most eminent of American educators, is in charge of a summer school of pedagogy in Honolulu this summer, being invited to come by the Hawaiian minister of education, the State paying all expense incurred.

— The trustees of Ridgeville College have resolved that the preparatory department be hereafter known as Ridgeville Academy, thus practically giving the institution an academy grade. Prof. F. J. Kendall was made acting principal. The church will call a pastor without organic connection with the academy, but he may be asked to teach certain classes. The expenses will be greatly reduced and the future outlook is that of a Christian academy with a local constituency under the care of the Education Society, and with no effort to make it an institution for which the Congregational churches of Indiana are specially responsible in finances or management.

History does not record an act of finer heroism than that of the gallant men who are prisoners over there. I watched the Merrimac as she made her way to the entrance of the harbor, and my heart sank as I saw the perfect hell of fire that fell upon those devoted men—Commodore Schley.

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LITERATURE

BOOK REVIEWS

HUMAN IMMORTALITY

The wide range of opinion in the modern church upon the subject of the inherent immortality of man finds illustration in two books which have come together to our notice. *The Mystery of Life*, by Harry E. Richards [Dodd, Mead & Co. \$1.25], by its subtitle is a study of revelation in the light of science. Mr. Richards stands in the unusual position of a practicing lawyer who writes M. D. after his name. Both his medical education, which it is evident has led him to a close study of modern science, and his legal practice, which shows itself in thought and style, have helped him in the preparation of the strongest statement of the theory that immortality is not inherent, but is the special gift of Christ through regeneration, which we have yet seen. Accepting both the Bible and the conclusions of the modern evolutionary philosophy, as applied to man as a part of the natural order, he attempts to show that the definitions of life in the one are the equivalent of definitions of life in the other if the words life and death be taken literally as meaning an ultimate extinction of human life under the laws of nature. This is not to say that death ends all—a position which the author expressly disclaims—but that the life of men is bound up with the world to which they belong, while God has provided for the transmission of immortality only to those who put themselves in the way of new life from above by the exercise of faith in Christ. This theory raises difficulties which the author does not attempt to evade, but he maintains that they are fewer and less vital than those which it removes, especially in the domain of the doctrine of the last things. In familiarity with the Bible and power of argument and statement level with the common understanding the book is strong. On the other hand, Rev. G. E. C. Weldon, head master of Harrow School, in *The Hope of Immortality* [Macmillan Co. \$1.50], restates the prevalent view of the majority in the church—that immortality is the inalienable prerogative of man. He sketches the history of the belief, and meets the difficulties of the Old Testament treatment of the subject ably, but not, we think, convincingly. He wisely does not attempt to vindicate the divine equity and divine providence, study of whose methods is to be a part of the occupation of the hereafter. His belief leads him to advocate the revival of prayers for the dead. The book is devout and scholarly, and the style is clear and beautiful.

The extremes of belief and of treatment, one denying, the other affirming inherent immortality for man, one drawing its weapons from the masters of modern science and the text of the Bible as interpreted by a layman's study, the other drawing its argument from the magazine of theological and scholastic research, make these two strikingly contrasted and suggestive books interesting contributions to the wide and growing literature upon a theme which more and more attracts the attention of men.

THE WORLD OUT OF DOORS

Familiar Life in Field and Forest, by F. Schuyler Mathews [D. Appleton & Co. \$1.75]. Keen eyes and a poetic sympathy have helped in the making of this beautifully illustrated book of familiar essays on subjects of natural history, and it cannot fail to delight and instruct lovers of the outdoor world. Mr. Mathews writes with a genuine respect and liking for the wild creatures, and draws upon the stores of recent investigation as well as upon his own wide observations for material. No one can read his book without sharing something of the writer's enthusiasm and hearing much that is new about our neighbors of the wood and field—the birds of the air, the creeping things of the earth and the cunning hunters of riverbed and forest.

Nature for Its Own Sake [Charles Scribner's Sons. \$1.50], by Mr. J. C. van Dyke, is a capital book for summer reading, although appropriate at all times of the year. Without being too learned for the common reader, it nevertheless pursues the higher levels of meditation and suggestion. It treats ordinary subjects and facts in a manner which is never commonplace. The author is a close observer, and sees not only accurately but comprehensively. He also describes with vividness and grace. He treats of lights, skies, clouds, waters, lands and foliage—the great elements of landscape—without special reference to humanity, but seeks rather to reveal nature herself as amply worthy of study and enjoyment.

POLITICAL SCIENCE

The Laborer and the Capitalist, by Freeman Otis Willey [Equitable Publishing Co. New York. \$1.25]. This is an able book which would be more accessible and useful if it were condensed and had an index. It is not intended for specialists, however, but for the general reader and especially for the dissatisfied. It states both sides with marked fairness, but its special value is that it brings out some of the neglected factors of the industrial situation in an interesting way, as, for example, the fact that the growth of great corporations means an extension of opportunities for investment and ownership, so that the number of shareholders is often very large among those of moderate means and the profits gained are very widely distributed. "Therefore we know to a mathematical certainty," he says, "that the tendency of corporations is not to concentrate, but to diffuse the results of industrial energy; not to lessen the opportunities of the many, but to increase them." So bold a challenge of cherished opinions will call out opposition, but the fundamental position and purpose of the book, "to establish the fact that the interests of labor and capital are one and the same," is coming to a wider recognition day by day.

The Philosophy of Government, by George W. Walthew [G. P. Putnam's Sons. \$1.25]. The author of this book believes that he sees the ends toward which popular government is tending, and in its philosophical portion lays the foundation for the practical scheme which he embodies in an ideal charter for a free city. The American Government, correct in its adoption of the representative system, he considers fundamentally wrong in its division of responsibility by its separation of the legislative, executive and judicial functions. His aim is to bring these all close to the people. He would have a single popular assembly which should elect a single responsible head for an indeterminate time, and hold him answerable for the work of government through his appointment of the heads of departments. The book will interest students of government and suggest some ends which are desirable, even if the methods it proposes do not commend themselves to the reader's judgment.

In Open Mints and Free Banking [G. P. Putnam's Sons. \$1.25] Mr. William Brough has elaborated a theory of money having for its specialty the abolition of a legally fixed ratio of value for gold and silver coin. He would take the Government out of the banking business, and would afford our currency the largest possible degree of elasticity, and believes that these changes might be made without undue disturbance of business and with no injustice to individuals. His book is the fruit of careful study, and its reasonings are of large interest. It seems to make many points abundantly worthy the study of financial experts.

STORIES

Silence and Other Stories, by Mary E. Wilkins [Harper & Brothers. \$1.25]. This volume of short stories shows Miss Wilkins at her best. What power of insight, skill of observation and charm which rises to a thrilling fascination she possesses, such a story as *Silence*, with its pictures of the New England

soul in one of the trial places of its history, shows convincingly. The strong historical background helps to raise the story above all pettiness of interest, and it moves from beginning to end with the strength of a great literary masterpiece. The other stories are in a more familiar vein, but they are worthy of high praise for the qualities of insight, imagination and delicate handling which have made Miss Wilkins famous; nor is the humor which recognizes the incongruities of life and the inconsistencies of human nature driven at bay lacking in any one of them. If it is not just the New England that we know, it is Miss Wilkins's New England, which means that it is not a photograph but "a picture strained through a temperament"—that is, a work of art.

The King's Jackal, by Richard Harding Davis [Charles Scribner's Sons. \$1.25]. In this brilliant dramatic sketch, for it is hardly more than this, an American girl and an American reporter figure among types of old world honor and dishonor engaged in a political intrigue which involves a revolution. The book is rather a short story expanded than a developed novel, but the drawing has all the skill and self-confidence characteristic both of Mr. Davis and of Mr. Gibson, whose sketches are used as illustrations. Some day we hope Mr. Davis will find time to develop more deliberately studied characters on a wider stage.

There is a frank acceptance of familiar local conditions in *Some of Our People*, by Lynn Roby Meekins [Williams & Wilkins Co. Baltimore. \$1.00], which affords a good basis for a number of clever short stories. The scene is in rural Maryland and the people are drawn with skill and care and a genuine and genial humor. The touch of the newspaper reporter is in the book, but it hardly does more than give life and movement to well-observed and depleted scenes of rural American life.

As Having Nothing, by Hester Caldwell Oakley [G. P. Putnam's Sons. \$1.00]. This is an agreeable story, well suited for summer reading, with pleasant glimpses of life in New York and one of its Long Island summer resting places. Its heroine is an artist who has her own way to make in the world. The book ends pleasantly and leaves a good taste in the mouth.

The Making of a Saint, by William S. Manghan [L. C. Page & Co. Boston. \$1.50]. The times of civil tumult in the Italian cities at the end of the fifteenth century afford the scene and some of the historical characters of this romance. It is cast in the form of an autobiography, but it is only at the last that its title is justified, for there is no sign of special sainthood in the hero until sin, shame and misfortune have done their full work. Nor even then, if motives and thoughts ascribed to him be fairly weighed. The book gives a vivid picture of a state of society now dead and never, we may hope, to be resurrected, but it does not justify its disagreeable pictures by making us feel that its men, and still less its women, are actual human beings.

EDUCATIONAL

To the International Education series, edited by William T. Harris, belongs *The Study of the Child*, by A. R. Taylor. We agree with Dr. Harris in approving it as a sound and wholesome book on child study. It is perhaps too technical in places for the average mother, but for the large and increasing class of educated women to whom motherhood is the greatest of professions, and teaching next to it in importance for the future of the race, the study of the book will bring many helpful and inspiring suggestions.

Prof. Charles Noble's *Studies in American Literature* [Macmillan Co. \$1.00] is a well-planned and ably-executed manual, embodying in small compass the substance of what the student needs to master, candid and judicious in opinion, sufficiently comprehensive and handsomely printed. A good example of the justice of his criticisms is found in his characterization of Walt Whitman and his

works, although we take exception to the opinion that some of Whitman's writings will last as long as anything in our literature.

Those prolific authors, Prof. G. A. Wentworth and G. A. Hill, have produced a *Text Book of Physics* [Ginn & Co. \$1.25], which is up to date in its recognition of progress in the department of physics and is a handsome and thoroughly serviceable volume.—Professor Wentworth also is the author of a *New School Algebra* [Ginn & Co. \$1.25], in which the same skill in comprehending the needs of the student and meeting them, as well as the same editorial good judgment, are illustrated.

An *Elementary Course in the Integral Calculus* [American Book Co. \$2.00], one of the Cornell Mathematical series, by Prof. D. A. Murray, is intended especially for students of engineering. A glance at it is sufficient to reveal the success with which it is adapted to its intent, and also to make us renewedly thankful that we graduated many years ago.

The *Seventh Grade Reader* [Silver, Burdett & Co.], by Sarah L. Arnold and C. B. Gilbert, in the Stepping Stones to Literature series, continues the work of its predecessors, which we have previously noticed and commented upon. It is a choice and well-arranged series of literary extracts, well adapted to lead the reader on to the study of the different authors' other writings; which is the purpose of the editors.

Punctuation Practically Illustrated, by Kate O'Neill [A. Lovell & Co. 50 cents]. This is a convenient little manual, which will be useful to writers who have never mastered the art of using stops. It advocates a somewhat heavier punctuation than we ourselves employ, but its rules are clearly stated and well illustrated.

MISCELLANEOUS

Literary essays re-edited for use in a volume do not always have sufficient harmony of character, even when dealing with the same general theme. But the studies of the principal essayists of modern France grouped in *French Literature of Today* [Houghton, Mifflin & Co. \$1.50], by Yetta Blaze de Bury, are strikingly akin. They treat of Loti, de Maupassant, Zola, Edmond de Goncourt, Bourget, Brunetiere, Madam Blanc Bentzon, Verlaine and others. They illustrate an unusually acute power of analysis and a striking aptitude in effective description. They are sympathetic without failing to be critical. The author apparently takes a view of the grosser elements of French literature which in our judgment is too charitable, defending them, if we understand her correctly, on the ground that they are free from evil purpose and to be regarded simply as portrayals of actual fact and therefore proper to be described. But not everything that is true is therefore suitable to be subjected to public scrutiny. Her position here, however, is not that of sympathy for the objectionable, but rather of a disposition to make the best of a bad case. Her critiques reveal unconsciously and somewhat strikingly to how large an extent current French literature deals with marital infidelities and kindred themes. The French mind is too accustomed to that sort of subject to be disturbed by it, but American readers hardly can fail to realize the fact with pain. These are not moral essays, however, but literary, and they exhibit rare acuteness of perception, felicity of expression and the power of summing up an author and his work skillfully. They are unusually readable, and the volume is a choice piece of work, which students of French literature will appreciate.

Capriccios [G. P. Putnam's Sons. \$1.25], by L. J. Block, contains five poetical productions, much of which is expressed in prose form. They are highly imaginative and sentimental but also embody something of philosophy. Although they appeal to a limited audience, they are likely to find therein some sincere admirers.

Mrs. Jeanne G. Pennington has gathered a considerable number of sentences from Epictetus, Emerson, George Eliot and Robert

Browning into a pretty little volume entitled "*Don't Worry*" *Nuggets* [Fords, Howard & Hulbert. 30 cents]. They embody common and sometimes uncommon sense and they focus their different suggestions so as to make prominent the impression which the title of the book conveys—that it does not pay to worry and that self-control and tranquillity fortify the soul and ennoble the life.

NOTES

—A statue of Harvey Rice, the father of the modern school system in Ohio, is to be unveiled July 22 in Cleveland.

—The Boston Public Library has just issued a separate catalogue of the Galatea collection of books relating to the history of woman, presented some time since by Colonel Higginson.

—Amid the sorrows and rejoicings of the present war the older heroes are not forgotten. In Memorial Hall at Harvard a stained glass window in memory of the sons of Harvard who fell in the Civil War was shown for the first time on Class Day.

—The American Seamen's Friend Society is trying to keep pace with the increase of the navy by supplying libraries as fast as the ships are put in commission. It has in the past supplied more than a thousand loan libraries to naval ships and hospitals, or something over 43,000 books in all.

—The Stevenson memorial at Edinburgh is to be placed on an inner wall of St. Giles Church. It will have a double interest for Americans because Mr. St. Gaudens is to be the sculptor. Any surplus of funds is to be used for a stone seat on Calton Hill, looking across the city of Edinburgh to the castle.

—The London correspondent of the *New York Evening Post* states that Professor Knight of St. Andrews University has given to the British nation Dove Cottage at Grasmere, where the poet Wordsworth lived, together with an unrivaled collection of portraits, sketches, engravings, letters, manuscripts and editions.

—A reasonable sense of humor ought to have kept somebody from making the blunder that is evident in the statement of the *American Antiquarian* in its current number that the sculptor, W. W. Story, has just presented to the Essex Institute of Salem, Mass., among other gifts, "the cradle in which he was rocked." It must have been some other man's cradle. No living man, however justified in his good opinion of himself, would present his own cradle to the public. Or there was no cradle among the gifts. Or there is a mistake in the types. The statement as it stands is absurd.

BOOKS OF THE WEEK

Ginn & Co. Boston.

BIOLOGICAL LECTURES. Delivered at the Marine Biological Laboratory of Wood's Hole, 1896-97. pp. 242. \$1.75.

Macmillan Co. New York.

ST. LUKE AND ST. PAUL. In Two Volumes. Edited by E. G. Moulton, Ph. D. pp. 226, 235. Each 50 cents.

Christian Literature Co. New York.

THE ZEND-AVESTA. Translated by James Darmesteter. pp. 384. \$3.00.

D. Appleton & Co. New York.

THE PLAY OF ANIMALS. By Karl Groos. pp. 341. \$1.75.

J. B. Lippincott Co. Philadelphia.

POOR MAX. By Iota. pp. 362. \$1.00.

Curtis & Jennings. Cincinnati.

CHRIST IN THE INDUSTRIES. By W. R. Halstead. pp. 179. 75 cents.

C. H. Kerr & Co. Chicago.

THE OLD TESTAMENT AND THE CRITICS. By Rev. J. M. Williams, D. D. pp. 95.

PAPER COVERS

G. P. Putnam's Sons. New York.

THOMAS JEFFERSON. By Elbert Hubbard. 10 cents.

NEW AMSTERDAM FAMILY NAMES AND THEIR ORIGIN. By Berthold Fernow. 10 cents.

MAGAZINES

July. EXPOSITORY TIMES.—AMERICAN MONTHLY REVIEW OF REVIEWS.—BOOK BUYER.—PHRENOLOGICAL JOURNAL.—AMERICAN KITCHEN.—CHAUTAUQUAN.—SUCCESS.—LITERARY NEWS.—JOURNAL OF HYGIENE.—AMERICAN ANTIQUARIAN.—AMERICAN FOLK-LORE.—WRITER.—SUNDAY.—GOOD WORDS.—FORESTER.

In and Around Boston

Dr. Withrow's Farewell to Chicago

On Wednesday evening, July 13, good-bys were exchanged between the pastor of the Third Presbyterian Church and his large congregation as he was about to start for the East, where he will resume his pastorate in Boston next September. Prominent members of the church, the largest of the denomination in Chicago, made brief addresses whose keynote was struck by one of the leading officers, who said, "I don't believe any one ever left a church before where the congregation regretted as much as does this congregation the going away of Dr. Withrow."

The *United Presbyterian* prints this statement by a Chicago pastor, Rev. Dr. W. T. Meloy, which we think must be at least premature:

The Park Street property is to be sold, and the congregation will move out to a new location. It is said that the congregation is offered more than one million dollars for the old ground. The church can build and be endowed on this sum, and the pastor having been so long with them before coming here will not be among strangers.

Honor to a Statesman of the Revolution

On the cover page of *The Congregationalist* of June 30 appeared a picture of the boulder and bronze tablet recently placed over the grave of Samuel Adams in the Granary Burying Ground. Last Saturday a similar tablet was unveiled in the same inclosure over the grave of James Otis. Both tablets were erected by the Sons of the American Revolution. A large audience, among whom were several descendants of the great statesman, listened to an address by Major F. H. Briggs, president of the organization, and Mayor Quincy accepted the memorial. Major Briggs closed his address by quoting the closing sentences of William Tudor's Life of Otis, representing him

as a scholar, rich in acquisition and governed by a classic taste; as a statesman and civilian, sound and just in his views; as a patriot, he resented all allurements that might weaken the cause of that country to which he devoted his life and for which he sacrificed it. The future historians of the United States, in considering the foundations of American independence, will find that one of the corner stones must be inscribed with the name of James Otis.

It seems strange that the grave of one so illustrious in the early history of our country should have remained unmarked for 115 years. But the newly awakened historic interest and pride of ancestry bids fair to make this city foremost in attraction for those who love our country and honor the deeds which brought it to independent life.

The New Denominational Headquarters

Time and the Hour, Boston's clever radical weekly, remarks:

The odd contrast between the respective characteristics of the Unitarian and Congregational buildings and that which they are supposed to represent must have struck everybody since the new structure has shown its face. The Congregational building is cheerful—colonial, with gay, coquettish windows, bright red and white, full of humanity and sympathy, as Unitarianism is presumed to be. Opposite, the Unitarian stronghold frowns in heavy-browed dignity, deep corniced, dark, solid and solemn, a suitable fortress for orthodoxy. Surely, according to the popular ideals, the styles have got swapped.

"Popular ideals" are often false.

Last Sunday's Preachers

At the Old South the pulpit was filled by Pres. L. Clark Seelye, D. D., of Smith College. At the close of the morning service he was greeted at an informal reception by many present and former students at Smith. At Park Street Rev. J. Bell Johnston of Worcester, Eng., preached. The Shawmut congregation heard Rev. C. A. Vincent of Sandusky, O., and the Pilgrim, Dorchester, listened to

Rev. J. L. Sewall of North Brookfield. Dr. Beale preached in his own pulpit at Immanuel.

A Y. W. C. A. HOME

The Cambridge Y. W. C. A. has adopted the idea in mind among the members for nearly the entire seven years of the association to establish a pleasant, attractive home where some of its members can live more comfortably than in common lodging houses. Toward the \$25,000 needed for the enterprise \$10,000 are already subscribed. A fine estate, including a brick and wooden house of twenty rooms, is now being considered for purchase. It is hoped to open the home by fall.

Our Readers' Forum

DRAMATIC SCENES AT NASHVILLE

Every stage of the convention has been a success. The quiet hour, with thousands in attendance, has been a mighty spiritual uplift, Dr. Chapman being a teacher in divine things in reality, and at the men's meeting, conducted by him and Secretary Baer, God was with them, as thousands of men wept under the mighty power of His Spirit.

Little children dressed to represent the countries in which Junior Endeavor had societies came on to the platform with texts and mottoes sent from their respective countries, and among them Spain with a dainty little miss in black mantilla. The arrival of the two who represented that country was greeted with rapturous applause. Could the queen of Spain have heard it, its effect would close the war quicker than salvos of artillery.

The Union Jack mingled its colors with the stars and stripes, and had enough representatives to make a border for Old Glory as they gathered around it. But the great thing, to my mind, was the scene in Auditorium Endeavor when General Howard of the North shook hands with General Evans of the South. Who could describe the feelings of that throng, as with cheers and tears and sunny smiles they made the welkin ring, and forever blotted out Mason and Dixon's Line.

These Nashville homes have been wide open as the hearts of the people, and we have had the freedom of the city. Those who stayed in the beautiful homes have formed friendships for life, and have lived a quarter of a century in a week, while the perfect service and cheerful attendance at the hotels has been equal to any city in America. I must not forget to mention the Flak Jubilee Singers, who were at nearly all the meetings, and of whose music we never had enough, melting our hearts with their "Swing low, sweet chariot," or taking us up to heaven in their songs of triumphant faith. W. G. PUDDEFOOT.

THE SOUTH AND SECTIONALISM

A recent article in *The Congregationalist* gives but a partial view of the situation. The State of Georgia is more nearly cosmopolitan in sentiment than any other Southern State. The large influx of Northern men and capital around Atlanta and Chattanooga has affected the spirit of the people in that section. Whatever sense of national life may be there it is not as widespread through the South as that article would lead one to think. Middle Alabama, Mississippi and Louisiana are as much a part of the South as Georgia, and a tour among the smaller cities of those States will convince any one that the spirit of sectionalism is by no means dead. The yell of delight which always greets a band playing Dixie is not supplemented everywhere with a respectful and reverent attitude towards America.

The text-books still in use in our public schools in this section are responsible for a part of this feeling. The children of the North who are obliged to learn the history of the Civil War as taught here often come home angered by the jeers which have met their recitations founded upon the statements of other histories than those published in this section. Then the women are not reconciled by any means to the outcome of the war. A Chris-

tian woman and a hard worker in her church—one of those denominations which has a Southern department—was being proposed for the presidency of the State missionary board. She was "turned down" simply, as one of the influential ladies said, because she originally came from the North. Another lady, with a social standing of distinction, who has lived in the so-called best society, told me that for twenty years she has entertained regardless of sectional lines, but that in all that time she has been invited to a meal in Southern homes just six times.

Since the call for volunteers no word has been oftener heard than this, "I do not want to go to the front unless one of our own men leads us." So far as I know in one fair-sized Southern city not a Northern born man has gone as an officer. In fact, there seems to be the idea of military life as a place of power or prestige more than as a means of defense to our beloved country.

The millennium of a really united country is still an iridescent rainbow, at least in the estimation of one who meets all classes and has lived among them long enough to know that not even Christian work can have the backing of the people of the South if there is any suspicion of its origin north of Mason and Dixon's line. Yet that should be modified so as not to give the impression that all are built that way. Some of the best men in our churches are Southerners, but they are born again in a sense that takes in the death of prejudice as well as the creation of Christian purpose. H.

PUBLIC DEDICATION OF CHILDREN TO CHRIST

Do any of our churches use a form of service for the dedication of infant children to Christ, not called baptism and yet filling the function of so-called infant baptism so far as this is an act of consecration or dedication of the child on the part of the parents and the church? If you know of such a form of service I should be glad to hear about it. I see in a recent issue of *The Christian World* that such a "dedication of infants is finding favor in some circles of English Nonconformity," and is said there to have "a partial parallel in the ritual of the Paulicians of Armenia as preserved in the Key of Truth." G. H. B.

Y. P. S. C. E.

PRAYER MEETING

Topic, July 31-Aug. 6. The Evils of Covetousness. Ex. 20: 17; Luke 12: 13-21.

By covetousness is not meant mere miserliness, as often is understood, but also greed of other things than money which we ought not to have. Some of them we have no right to desire at all. The desire would be wrong in itself. In regard to others mere desire may be natural and innocent, but it must not be allowed to grow inordinate or it becomes covetousness and is sinful.

Covetousness is the craving for anything more intensely than is justifiable in view of the nature of the thing itself, or of our personal relations to it, or of the moral issues involved. There is nothing wrong in wanting more property, for example. But if the eagerness to be richer becomes so strong as to tend to the belief that wealth is the great aim of life, and must be sought at the cost of comfort and health, of justice and honor, it is covetousness and is evil.

It sets the lower objects of life above the higher. It promotes narrowness and jealousy. It tempts to the disregard of law and propriety. It confuses the judgment by suggesting false excuses for wrongdoing. It fastens one's thoughts upon self and what one can gain for one's self, to the exclusion of large aims and noble desires for the good of others. It is one of the most un-Christlike of sins.

It is a terrible temptation, insidious, acute, ever increasing in power, and very plausible in justifying itself. Study it as portrayed in the Bible, observe it as you see it in the lives

of men and women whom you know, and you will realize how mean and debasing it is.

To be economical and saving is right. This is quite different from covetousness. The latter is not merely the prudent opposite of wastefulness but is the greed of gain for the mere sake of having rather than of enjoying or using to advantage. The solemn warnings of our Lord against it ought to ring always in our ears.

Parallel verses: Prov. 11: 24-26; Mark 4: 18, 19; 1 Tim. 6: 17-19.

The Church Prayer Meeting

Topic, July 24-30. The Biblical Teaching about Heaven. Luke 13: 3-10; John 14: 1-4; Rev. 21.

Is it a place, a state of mind, or both? What are its most inviting characteristics? Who will dwell there?

[See prayer meeting editorial.]

Current Thought

AT HOME

"For our part," says the chronically pessimistic *New York Evening Post*, "we take fresh heart and hope from the work done in two months past by our army and navy. They have shown what servants this country can command. Such achievements in war encourage us to face with more serenity the tremendous problems which will come with peace. A nation that can arouse such a spirit of heroic devotion to country in army and navy may hope to see it kindling in those also who serve it in civil life."

The *Churchman* quotes approvingly from the *Scottish Guardian* that there is one thing greater than an apostolic ministry, namely, an apostolic laity with an apostolic standard of faith and duty. The same journal holds that the significance of Dewey's victory at Manila and Schley's at Santiago is "that the modern vessel and gun has become such that only nations maintaining the highest civilization can successfully use it, and the basis of such a civilization must be moral, the morality of discipline, persistence, honest materials and habitual accuracy in all things. These Spain lacks and falls headlong."

ABROAD

The recent somewhat fierce debates in the House of Commons over the increase of ritualism in the Anglican Church, debates in which Sir William Vernon Harcourt has led the Protestant Anglican forces, have moved the *Chronicle* to remark that the debates simply will "exacerbate the struggle between the two parties in the church. One of these parties is broadly a Protestant party, the other is broadly a Catholic party, and the extreme section of the latter do undoubtedly hold doctrines not distinguishable from those of the Church of Rome, and differ from that church mainly on the point of the jurisdiction of the pope in the sees of Canterbury and of York. If these differences cannot be composed—and we see no possibility of composing them—disestablishment is inevitable, and in the minds of thinking men, both inside and outside the church, disestablishment is the only remedy. We should have liked to see this view temperately and clearly argued. But so long as the state exercises its baneful guardianship over the church, and so long as the Thirty-nine Articles remain the law of the land, the grafting on the Anglican ritual of such practices as benediction and reservation of the sacrament will be fiercely resisted. Whatever the English people are they are certainly not Erastians. We are past the stage when religious or irreligious opinion can by the toleration of the Liberal party be made the subject of civil penalties."

Why, he would just talk to you as if he was nobody, and about anything; no pride, nothing of that kind.—*The Hawarden shoemaker, talking about Mr. Gladstone.*

The Andover Creed

FROM THE POINT OF VIEW OF ONE WHO
TAKES IT

To the Editor of *The Congregationalist*:
Dear Sir: Without any desire or expectation of entering into a discussion I should like to avail myself of your courtesy and state briefly my own views concerning the creed of Andover Seminary and of the significance of subscription to it.

Probably very few members of our denomination would approve of requiring our pastors or theological instructors to give assent to a formal creed if the question were put to them as a simple, abstract proposition. Such a requirement seems inconsistent with the genius of our free and progressive polity. The experiment which has been made at Andover to secure, through such a creed, the unshaken confidence of the churches has not met with success. Through the entire history of the seminary some of its instructors have been under suspicion. They have been subjected to a criticism which has applied to them an un-Congregational, an un-Christian, an unethical test. The question of their piety, their learning, their aptness to teach has been subordinated to the question whether they understood and properly subscribed to the creed. Each of them is compelled to keep constantly before his own mind and conscience the question, Can I honestly give assent to this creed? rather than the really significant and vital question, Am I in intellectual and spiritual sympathy with the denomination for which I am pledged to do my part to provide an able and godly ministry? This certainly is unfortunate. If it were due to some temporary conditions we might easily be patient with it, but as it has existed for many years it will probably continue to embarrass the seminary and its friends as long as subscription to the creed continues to be required. Perhaps the time has fully come to raise the question whether there is not some honorable and legal way of relieving the visitors and professors from the necessity of taking this creed, and the trustees from the more delicate and trying duty of laying a burden upon other men's consciences. There can be no question about this if *The Congregationalist* is right in saying that the members of the faculty "pledge themselves to teach a creed . . . which contains statements generally repugnant to the Christian faith of today."

But is this judgment just? The question cannot be properly answered by a simple reading of the creed or by a purely grammatical interpretation of it, sentence by sentence. The real question is, To what did the founders of the seminary intend to commit their visitors and professors? This question demands a historical rather than a merely literary interpretation of the creed.

The seminary was established at a time when unrest and suspicion prevailed among the churches of Massachusetts. As yet there had been no formal division, but forces were at work which threatened to divide them into at least three hostile camps. Many of the more earnest men had come to believe that division was not only inevitable but desirable, but some of these greatly desired that the division should be into two, and not more than two, parts. These were the men who secured the founding of the seminary and who constructed and adopted its creed. Their purpose was to draw the line of division in such a way as to exclude from their faculty all who did not hold "the doctrines of grace," all who did not believe in the authority of Holy Scripture, the divine control of the world, the Trinity, the divinity of Christ and the future punishment of the wicked. On the other hand they meant to include in the support of their enterprise all who belonged to what they variously termed the evangelical, orthodox or Calvinistic party. They spent far more time and labor in the effort to unite

the various factions of this party than they did in devising tests which would exclude the other party. In framing their creed they made concessions to one another, and when it was done they regarded it as comprehensive, not narrow. The two professors who first subscribed to the creed, who had both taken part in framing it, belonged to different schools of thought and must have interpreted certain sentences in it differently. There were different shades of opinion, also, among the early members of the Board of Visitors. No one familiar with their writings can suppose that Professors Woods and Stuart and Drs. Spring and Dwight interpreted or justified each clause of the creed in the same way. From the earliest days the position has been consistently maintained that in taking the creed a visitor or professor gives assent to the evangelical doctrines which it expresses, and not to the sense in which another man may take particular sentences culled from it. From an early day some of the professors have said, when taking the creed, that they took it "for substance of doctrine." Others have sometimes objected to this, but the visitors have never disapproved it. Ten years ago a professor-elect was confirmed by the visitors with the definite understanding that he was to state publicly when he first subscribed to the creed the sense in which he took it, and three years ago, when there was occasion to discuss this permission and its significance, the board again, though consisting of different individuals, passed no criticism upon it.

Of course, through all these years the various members of the faculty and of the boards of trust and visitation may have misapprehended the real significance of this act of subscription; there is room for difference of opinion here. But when it is said that the members of the faculty "pledge themselves to teach a creed which they neither teach nor believe, which contains statements generally repugnant to the Christian faith of today," it is fair to ask, Did the founders of the seminary intend to limit it to one narrow and temporary phase of Christian thought? This they surely did not mean to do. How far liberty may go under the creed is a difficult and delicate question, but that the founders meant to embrace all the evangelical elements in the churches in their enterprise is a matter of historic record; and that a man of the present age who believes himself to be in intellectual and spiritual union with evangelical Congregationalism may intelligently and honestly take the creed seems a fair inference from the avowed aim of those who constructed and adopted it. WILLIAM H. RYDER.

The Creed of Andover Seminary

Every Professor on the Associate Foundation shall be a Master of Arts, of the Protestant Reformed Religion, an ordained Minister of the Congregational or Presbyterian denomination, and shall sustain the character of a discreet, honest, learned, and devout Christian; an orthodox and consistent Calvinist; and after a careful examination by the Visitors with reference to his religious principles, he shall, on the day of his inauguration, publicly make and subscribe a solemn Declaration of his faith in Divine Revelation, and in the fundamental and distinguishing doctrines of the Gospel, as expressed in the following Creed; which is supported by the infallible Revelation, which God constantly makes of Himself in his works of creation, providence, and redemption; namely,

I believe that there is one and but one living and true God; that the word of God, contained in the Scriptures of the Old and New Testament, is the only perfect rule of faith and practice; that agreeably to these Scriptures God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth; that in the Godhead are three Persons, the Father, the Son, and the Holy Ghost; and that these Three are One God, the same in substance, equal in power and glory; that God created man, after his own image, in knowledge, righteousness, and holiness; that the glory of God is man's chief end, and the enjoyment of God his supreme happiness; that this

enjoyment is derived solely from conformity of heart to the moral character and will of God; that Adam, the federal head and representative of the human race, was placed in a state of probation, and that, in consequence of his disobedience, all his descendants were constituted sinners; that by nature every man is personally depraved, destitute of holiness, unlike and opposed to God; and that, previously to the renewing agency of the Divine Spirit, all his moral actions are adverse to the character and glory of God; that, being morally incapable of recovering the image of his Creator, which was lost in Adam, every man is justly exposed to eternal damnation; so that, except a man be born again, he cannot see the kingdom of God; that God, of his mere good pleasure, from all eternity elected some to everlasting life, and that he entered into a covenant of grace, to deliver them out of this state of sin and misery by a Redeemer; that the only Redeemer of the elect is the eternal Son of God, who for this purpose became man, and continues to be God and man in two distinct natures and one person forever; that Christ, as our Redeemer, executeth the office of a Prophet, Priest, and King; that, agreeably to the covenant of redemption, the Son of God, and he alone, by his sufferings and death, has made atonement for the sins of all men; that repentance, faith, and holiness are the personal requisites in the Gospel scheme of salvation; that the righteousness of Christ is the only ground of a sinner's justification; that this righteousness is received through faith; and that this faith is the gift of God; so that our salvation is wholly of grace; that no means whatever can change the heart of a sinner, and make it holy; that regeneration and sanctification are effects of the creating and renewing agency of the Holy Spirit, and that supreme love to God constitutes the essential difference between saints and sinners; that by convincing us of our sin and misery, enlightening our minds, working faith in us, and renewing our wills, the Holy Spirit makes us partakers of the benefits of redemption; and that the ordinary means, by which these benefits are communicated to us, are the word, sacraments, and prayer; that repentance unto life, faith to feed upon Christ, love to God, and new obedience, are the appropriate qualifications for the Lord's Supper; and that a Christian Church ought to admit no person to its holy communion before he exhibit credible evidence of his godly sincerity; that perseverance in holiness is the only method of making our calling and election sure; and that the final perseverance of saints, though it is the effect of the special operation of God on their hearts, necessarily implies their own watchful diligence; that they, who are effectually called, do in this life partake of justification, adoption, and sanctification, and the several benefits which do either accompany or flow from them; that the souls of believers are at their death made perfect in holiness, and do immediately pass into glory; that their bodies, being still united to Christ, will at the resurrection be raised up to glory, and that the saints will be made perfectly blessed in the full enjoyment of God to all eternity; but that the wicked will awake to shame and everlasting contempt, and with devils be plunged into the lake, that burneth with fire and brimstone forever and ever. I moreover believe that God, according to the counsel of his own will, and for his own glory, hath foreordained whatsoever comes to pass, and that all beings, actions, and events, both in the natural and moral world, are under his providential direction; that God's decrees perfectly consist with human liberty; God's universal agency with the agency of man; and man's dependence with his accountability; that man has understanding and corporeal strength to do all that God requires of him; so that nothing, but the sinner's aversion to holiness, prevents his salvation; that it is the prerogative of God, to bring good out of evil, and that He will cause the wrath and rage of wicked men and devils to praise Him; and that all the evil, which has existed, and will forever exist in the moral system, will eventually be made to promote a most important purpose under the wise and perfect administration of that Almighty Being, who will cause all things to work for his own glory, and thus fulfill all his pleasure.

And furthermore I do solemnly promise that I will open and explain the Scriptures to my Pupils with integrity and faithfulness; that I will maintain and inculcate the Christian faith, as expressed in the Creed, by me now repeated, together with all the other doctrines and duties of our holy Religion, so far as may appertain to my office, according to the best light God shall give me, and in opposition, not only to Atheists and Infidels, but to Jews, Papists, Mahometans, Arians, Pelagians, Antinomians, Arminians, Socinians, Sabellians, Unitarians and Universalists; and to all heresies and errors, ancient or modern, which may be opposed to

the Gospel of Christ, or hazardous to the souls of men; that by my instruction, counsel and example, I will endeavor to promote true Piety and Godliness; that I will consult the good of this Institution, and the peace of the Churches of our Lord Jesus Christ on all occasions; and that I will religiously conform to the Constitution and Laws of this Seminary, and to the Statutes of this Foundation.

A Page of the Council Roll

Henry A. Hazen, D. D., the man whose residence caused the World's Fair diploma for religious exhibits to locate the Congregational denomination at Auburndale, Mass.

Dr. Strong of the American Board, who is the demonstration of Samson's declaration that out of the strong came forth sweetness; also his brother, noted for paying other people's car fares.

Hon. A. H. Wellman, a lawyer and an honest man, conservative in theology, a bit argumentative and usually right. Made a fine temporary moderator and will some day be moderator.

Ex-Governor Coffin of Connecticut; not many inches of him, but every inch a governor. Mrs. Coffin accompanies him.

Rev. Frank Fitch of Buffalo, solid in judgment and in avoirdupois a man with an opinion and a good reason for it.

Dr. G. R. W. Scott of Leominster has most of the alphabet in his initials and most of Europe carved on the alpenstock of his memory.

Hon. S. B. Capen, the patron saint of municipal reform, systematic benevolence, denominational loyalty and broad, intelligent missionary interest. If there be any good cause to which he is not devoted it is not yet quite apparent. He has a son with him, a graduate of Hartford Theological Seminary, a young man of noble spirit and of promise.

Rev. W. G. Poor of New Hampshire, as poor, yet making many rich. His wife and little ones came part way on the council train, and the passengers now know where they inherited the other half of their pleasant traits.

G. Henry Whitcomb of Worcester, of generous proportions and opinions of his own. Genial, firm and one of our strongest laymen.

Dr. Lamson of the American Board, sweet in spirit with a face like a benediction; in theology believed by the liberals to be a conservative, and by the conservatives to be a liberal, and loved by both.

Hon. H. Clark Ford of Cleveland, a lawyer, a successful business man, a regular attendant upon the prayer meetings of his own church and an intelligent student of all practical religious problems.

Charles B. Stowell of Hudson, Mich., a sterling, yeoman type of layman, blunt and bucolic; has money and gives wisely and generously.

Rev. A. A. Putnam of Hudson, Mich., quiet, faithful, spirited. A successful pastor, earnest and with staying qualities.

Rev. John P. Sanderson, long the scribe of Michigan State Association. Prompt, accurate, businesslike, with statistical instinct and absolute reliability.

Rev. E. W. Ewing, superintendent of Sunday schools in Michigan, full of administrative ability, fertile in expedients, successful and popular.

Rev. Almon T. Clarke of Alabama, keen, discriminating and persistent, and has ideas on the color question.

C. W. Osgood of, Bellows Falls, a leading business man and a tower of strength in the churches of Vermont. Mrs. and Miss Osgood are with him.

Rev. Asher Anderson of Meriden, Ct., of strong spiritual force, intense and practical.

Rev. Dr. Azel W. Hazen of Middletown, Ct., scholarly and a fine pastor, a pleasant traveling companion, wise in council and of rare spirit.

Dr. Archibald McCullagh of Worcester, a fine face and a manner rather typically clerical. A rare command of language, smooth sentences and elegant diction.

Rev. H. P. De Forest, D. D., of Detroit, a clear thinker, a scholarly minister, a clean-cut ethical student.

A. L. Williston of Northampton, like Whitcomb of Worcester, gave \$5,000 a few weeks ago to Mt. Holyoke, and both look richer for it. An able, consecrated, generous layman, who makes his money do the Lord's work.

Dr. A. H. Thain of the *Advance*, incisive, manly, warm-hearted. An old soldier with a quaint, effective

humor. Quiet when off duty, but fires up in action.

Drs. Salter of Burlington and Adams of Waterloo, the two remaining members of the Iowa Band of fifty-five years ago, full of years and honor, companionable and hopeful, young at heart. May they fulfill the prophecy that "a child shall die a hundred years old."

Dr. Savage of Chicago, his name belies him, as does the calendar which makes him eighty-two. His generous gift of \$3,500 and the response it inspired raised the last end of Beloit's recent endowment.

Rev. H. H. Proctor, pastor in Atlanta, a colored man, earnest, unassuming, with a fine face and noble spirit.

Fowle of Caesarea looks out of the window at the castellated rocks and smilingly says: "Now I feel at home. This is Cappadocia." Has a fine record as a missionary.

F. B. W. Pratt of Reading sells clocks and keeps up with the times in church work.

E. W. Grabill, editor of *The Greenville (Mich.) Independent*, wide-awake, earnest and zealous.

Rev. W. H. G. Temple of Seattle, repeating in the West his success in the East.

Rev. J. H. Nichols of Marietta, O., a manly, able, industrious minister, thoroughly up to date and progressively conservative.

Rev. E. F. Webster of Neponset, assistant scribe, courteous, methodical, remembers everything and attends strictly to business.

Rev. Charles Caverno, author of *A Narrow Ax* in Biblical Criticism, sententious, incisive, clear.

Rev. W. H. Ward, D. D., editor of the *Independent*, wise in the lore of Assyriology and has faith in a united Christendom.

Rev. A. H. Bradford, D. D., came near being moderator, an honor only postponed.

President Penrose of Whitman, confident, hopeful, successful.

Prof. H. C. King of Oberlin, young and looks younger, but with wisdom such as usually belongs to age.

Rev. James Tompkins of Illinois, a home missionary bishop of a fine type and a man of power in the council.

Council Flashes

Ananias is the victim of his education.—*Rev. C. W. Hatt, D. D.*

The English blood which came over with my ancestors in the Mayflower still tingles in my veins.—*Rev. Charles Ray Palmer, D. D.*

No denomination now holds anything which it regards as essential to Christianity that is not also held by every other church.—*Rev. A. H. Bradford, D. D.*

I have nothing but denunciation for the man who has smuggled the spirit of Judas into this time and masquerades under the Christian name while thriving on the necessities of the poor.—*Rev. C. W. Hatt, D. D.*

Horace Bushnell's words in 1846, expressing the hope that no war might occur between England and America "over a territory so worthless" as Oregon, were read by Dr. Mackennal and were received with great applause.

How splendidly we are cheering Fitzhugh Lee and Fighting Joe Wheeler, forgetting where they fought in 1861, and remembering only that now they wear the blue. It is as well to forget as to remember.—*Rev. A. H. Bradford, D. D.*

In arguments in favor of short cuts to the ministry much is said of the supposed special fitness of the men for whom this provision is made. Mr. Moderator, it is entirely possible for piety and Christian zeal to accompany a liberal education.—*Rev. W. E. Barton, D. D.*

"I met a Canadian newsboy who offered me two newspapers for five cents. I said, 'I do not need both.' He replied, 'They do not contain the same news.' So you will hear both Dr. Fitch and myself as representatives of the Canadian churches. He is the three-cent paper. I am the two-cent representative. We will not wholly repeat the same message."—*Dr. Mackennal.*

"I, too, met a Canadian newsboy. He offered me the two papers for five cents. I said, 'I do not need both.' He said, 'You can have the two as cheaply as one.' I am not the three-cent paper. I am the one that is thrown in and costs you nothing extra."—*Dr. Frank S. Fitch.*

News from the Churches

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts and in Massachusetts only by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 3 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie O. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Christianities Building, New York. Missions in the United States, evangelistic and educational, at the south and in the West, among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Christianities Building, New York; Rev. George A. Hood, Congregational House, Boston. Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Office: 10 Congregational House, Boston; 151 Washington Street, Chicago, Ill. Address, 10 Congregational House, Boston.

ONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Beane Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 9, Congregational House.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one special offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1893, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whitteley, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest) to be used for the purpose of Ministerial Relief as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1893.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPORT, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 29A, Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M.; Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 23, Congregational House, Boston. Send clothing, comfort, food, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKensie, D. D., President; George Gould, Treasurer.

PATRIOTIC CHURCHES AND MEN

Newark's First Church began its patriotic display about two years ago, when its Sunday school adopted the flag as a banner in place of the conventional form for rewarding attendance and collections. Moreover, a large flag presented later to the church by the Young People's Society was hung from the belfry and has been continuously in the breeze. A beautiful silk flag has also been draped on the organ. A C. E. social has just been given at which admission was denied to all who did not wear the flag, and July 3 the Sunday school and the morning congregation united in a service entitled *A Righteous Nation*. Each attendant was presented with a flag and a copy of *The Star Spangled Banner*, which was used. The evening of the same day the choir gave a patriotic song service and a large collection was taken for the work of the Y. M. C. A. among the soldiers. While few churches have exhibited the national emblem so elaborately as this New Jersey church many have made it conspicuous without or within their houses. The First Church, Manchester, N. H., was the pioneer in that place to raise a flag from its building. It occurred at a lawn social and now the colors wave above the entrance. The occasion was made brilliant by colored lights, lanterns, music and addresses.

Other churches, besides those recorded earlier, which have, with more or less display, unfurled Old Glory at the outside of their edifices are: Union Church, Boston; St. Paul's,

Nutley, N. J.; Central, Toledo, O.; and Boylston, Jamaica Plain, Mass., where, besides having a flag always draped around the pulpit, a large flag was unfurled at the close of the morning service last week Sunday. Varied other manifestations of loyal sympathy have been reported, such as large and small gifts of money and other supplies contributed for war purposes, free distribution of small flags, the use of special prayers by congregations.

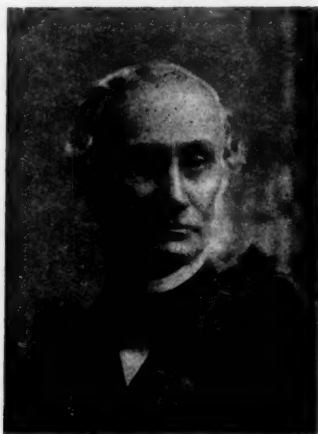
The times have aroused spirited interest in Boys' Brigades here and there. In New Haven, Ct., the Third Regiment Boys' Brigade enjoyed its fifth annual field day at Pawson Park, July 1. It was reviewed by Rev. F. R. Luckey, chaplain of the First New Haven Company Boys' Brigade, who also made the address of the day. In Ohio Rev. E. A. King attended the division camp of the Boys' Brigade of America at Camp Bevis, Bellefontaine, on the staff of Col. A. A. Andridge, chaplain. He addressed the 600 boys encamped there on Anti-Tobacco. The meeting was a success. Prof. Palmer Hartough, musical director at Vine Street Church, Cincinnati, has just issued a new collection of songs for Boys' Brigade work. He is at camp at Bellefontaine conducting the music. In Middletown, Ct., a Boys' Brigade is formed under the auspices of the Y. M. C. A., and consists of squads from all the churches. Dr. A. W. Hazen and Rev. F. W. Greene are on the organization committee.

New names have been recorded under appointment for army service: Rev. J. S. Voorhees, recently of W. Winsted, as chaplain of the Third Regiment Connecticut Volunteers; Rev. O. H. L. Mason, Green Mountain, Io., of the Forty-ninth Iowa; Rev. W. C. Haskell, First Church, Peoria, Ill., of the First Illinois. The executive committee of the Army Christian Commission for California includes the following Congregational ministers: Rev. Messrs. G. C. Adams, D. D., of San Francisco, W. F. Day of Los Angeles, and H. M. Tenney of San José. At a mass meeting in front of the capitol on a recent Sunday evening in Lansing, Mich., Rev. C. F. Swift of Plymouth Church presided over an attempt to raise funds for Y. M. C. A. work among the State regiments, all the churches uniting in the effort. Mr. Mason of Iowa, mentioned above, has asked the twelve towns whose companies make up the Forty-ninth Iowa Regiment, of which he is chaplain, to purchase a large tent, to be used by the soldier boys for social and religious gatherings. Plymouth Church, Lincoln, Neb., gave three members to the U. S. V. First Nebraska, who sailed from San Francisco, June 15, for Manila.

FROM SPRINGFIELD, MASS.

All Springfield is in mourning. "The common pastor of us all," as Rev. Dr. Samuel G. Buckingham was so often called, has gone to his reward. A man of peace and quiet, as well as of power, the important events of his life were peculiarly coincident with some of the most critical periods of our national history. Born at Lebanon, Ct., Nov. 18, 1812, and thus during the War of 1812; married, ordained and installed pastor of his first parish during the panic of 1837, he became pastor of South Church, Springfield, during the Mexican War. His wife died during the Civil War, and himself passed away during the war with Spain. Genial, patient, loving, with a hearty welcome for old and young, he manifested in his face the reflection of the Lord's shining countenance, and obtained the respect and affection of the whole city, both as a man and a Christian. Six living Congregational clergymen, including pastors emeriti, have had longer pastorates—Dowse of Sherborn, Thompson of Roxbury, Emery of Taunton, Mass., Hart of New Haven, Ct., Storrs of Brooklyn, N. Y., and Salter of Burlington, Ia. One only, Rev. S. Hopkins Emery of Taunton, Mass., has had an equally long period of ordination, both dating back to 1837. Dr. Buckingham was graduated in 1833 from Yale College, obtained

the degree of A. M., and was graduated from Yale Seminary in 1836, and the year following married a daughter of Rev. Dr. Nathaniel W. Taylor, one of his seminary instructors. This marriage brought him into close touch with the late Noah Porter, professor and afterward president of Yale, who married another of Dr. Taylor's daughters. When the South Church of Springfield was organized in 1842, and Mr. Buckingham had been for five years with his parish at Millbury, Mass., he declined the call, and referred the church to his brother-in-law. But when Mr. Porter resigned in 1847 to become professor of mental and moral philosophy at Yale, Mr. Buckingham accepted the second call of South Church, and was installed pastor June 16, 1847. In 1869 he received the title of D. D. from Yale. As a result of his successful pastorate a beautiful new edifice was erected, and was dedicated in 1875 with a sermon by the late Rev. Dr. William M. Taylor of New York. Rev. E. G. Selden became associate pastor of the church in 1883, and on going to Albany, N. Y., was succeeded by the present pastor, Philip S. Moxom, D. D., on whose installation as active pastor Dr. Buckingham, at his own request, was relieved of his duties as senior pastor, and was made pastor *emeritus*. For several years he has been in failing health, until the extreme heat of July 3 proved



the immediate cause of his death July 12. For many years a member of the school board, a trustee of Williston Seminary, it was fitting that the last public act of his life should have been to pronounce the benediction at the dedication of the new High school building, and that one of the largest schools, as well as one of the principal streets, of the city should have been named in his honor. Dr. Buckingham also made several contributions to printed literature, among them being a Review of the Congregational Controversy, in which his father-in-law played an important part, a Memorial of the Pilgrim Fathers, and a Life of William A. Buckingham, the War Governor of Connecticut. Interested in every good work and deed, loyal always to the highest conception of the truth, a man of Christlike character, he might well have died uttering the words of Paul in 2 Tim. 4: 7, 8. At the funeral service last Thursday Dr. Moxom spoke simply and briefly of Dr. Buckingham as a pastor, citizen and student. Rev. Messrs. Makepeace, Cone, Meserve and Burnham also took part. The Hampshire County Congregational ministers in a body attended the service.

One goes and another comes. Hope Church is fortunate to have succeeded in obtaining Rev. Samuel H. Woodrow of Plymouth Church, Providence, R. I., to succeed Rev. R. W. Brokaw, who went to Utica, N. Y. Plymouth Church declined to accept Mr. Woodrow's resignation, and a council at Providence, held July 12, advised him to remain, but left the decision with him. Mr. Woodrow has decided to adhere to his original plan. He will assume his duties at Hope Church about the first of September.

South, North, Olivet and Park Churches will have no preaching during the month of Au-

gust, but most of them will continue some part of their services. Rev. F. L. Goodspeed of the First has already left to spend his vacation at Craftsbury, Vt., and a good list of supplies has been provided, including Drs. Burnham of St. Louis and Parsons of Toronto, former pastors, Dr. F. L. Robbins, who is claimed by Springfield and Greenfield and Philadelphia, and Rev. Orville Reed of Montclair, N. J. Dr. Moxom of South will take a trip across the great lakes in August, Rev. L. H. Cone of Olivet will spend that month in New Haven, Ct., Rev. F. B. Makepeace of North will go to East Granby, Ct., about July 20, having as one of his substitutes Rev. C. A. Savage of Orange, N. J. Hope will have among its supplies Rev. Messrs. Woodrow and Brokaw. Rev. Messrs. Meserve of Faith and Cross of Park will also be away during August.

The new Year-Book indicates a growth in church membership—First, St. John's, South, Park and Faith having made gains over their membership of a year ago. The net increase in church and Sunday school memberships, respectively, is 85 and 621.

THE NOVA SCOTIA AND NEW BRUNSWICK UNION

The annual meeting was held with the Tabernacle Church, Yarmouth, N. S., July 6, and remained in session until the following Monday evening, combining with its sessions the exercises of the Tabernacle's jubilee. Rev. Mr. Minchin of St. John, N. B., was elected chairman for the year. Rev. Charles Duff, M. A., of Brooklyn, N. S., preached the annual sermon on The Golden Rule. The reports from the churches spoke of God's manifested presence with them during the year. Very noticeable and encouraging was their tone. The information presented by the vigorous Woman's Board of the Maritime Provinces was encouraging. Rev. Mr. Crawford, the representative of the A. B. C. F. M., was in attendance and made several addresses.

The cause of ministerial education was ably advocated by Rev. Dr. George of Montreal, who was indefatigable in his endeavors to promote the interests of his new scheme for college endowment. He won the hearts of the union, and it is to be hoped he may receive a generous response to his appeal.

Dr. D. S. Clark of Salem, Mass., was in attendance by special request on the ground of financial and spiritual help afforded by the Salem Tabernacle fifty years ago, in consideration of which the church took the name of Tabernacle Church. He read a thoughtful paper on The Progress of Religious Thought During the Century, and at the same time papers were presented by Hon. T. B. Flint on The Progress of Temperance During the Last Half-Century, on Religious and Political Progress During that Period, by Rev. Alexander McGregor of Pawtucket, R. I., and Half-Century Local Church Reminiscences, by Rev. Mr. Braithwaite of Yarmouth and Rev. Mr. Purdon of Chebogue.

On Sunday special jubilee services were held, Rev. Alexander McGregor, a former pastor, preaching in the forenoon and Dr. George in the evening. The observance of the Lord's Supper followed. In course of the meetings telegrams of sympathy and brotherly love were sent to the National Council of Churches, then in session at Portland, Ore., and to the brethren on Congregational duty in Newfoundland.

Delightful weather, generous hospitality and the warm spiritual atmosphere made the occasion a time of refreshing to soul and body. The Union Jack and the Stars and Stripes were gracefully blended as the harbinger of closer affiliation now and in the near future of those who are kindred by tongue, spirit and destiny.

CONFERENCES AND ASSOCIATIONS

MICH.—Grand Rapids Association met in Grandville. The sermon was preached by Rev. F. E. York. Qualifications for a Pastor, for a Sunday

School Superintendent, for a Deacon, for Trustees and for Church Membership, and Do Foreign Missions Pay were the topics.

N. D.—At the Grand Forks Conference the sermon was by Rev. George Curtiss. The subjects were: The Relation of the Church to Socialism, The Mission of the Church, How to Maintain the Spirituality of the Church, The Sunday School and the Church, The Change of Emphasis in Christian Doctrine, Organization of the Local Church for the Most Effective Work, The Work of the Woman's Societies.

NEW ENGLAND

Massachusetts

[For Boston news see page 88.]

QUINCY.—*Bethany*. During the three years' pastorate of Rev. E. N. Hardy, 83 persons have united with the church. Of this number about 40 per cent. are men. The average attendance of the Bible school for six months has been 309. The school is the largest in the East Norfolk district comprising some 50 churches.

ABINGTON.—*First* has just celebrated its 80th S. S. anniversary. The exercises included a historical address, an address on Christian Service, remarks by the pastor, Rev. W. S. Fritch, and an open parliament conducted by the superintendent, Mr. O'Brien.

MARION.—The supplies for August are Rev. C. A. Ratcliffe, North Attleboro, Rev. W. H. Cobb, D. D., Boston, Rev. E. N. Pomeroy, Wellesley, Rev. Clarence Pike, Mansfield Center, Ct. The pastor, Rev. H. L. Brickett, will spend his vacation at Chautauqua, N. Y., and Hooksett, N. H.

FALL RIVER.—Rev. Henry Blodget, D. D., has just spent a Sunday with the Central and First Churches, speaking on missions, especially in China, where he has labored 40 years. Central has a large Sunday school class of Chinamen.

ENFIELD.—At a recent woman's missionary meeting the subject was Men and Women Who Have Gone from Enfield to the Mission Work. The town has been well represented in this branch of service by eight persons who went to foreign fields. The topic insured a large attendance and made an interesting meeting. The Sunday school has just pledged \$100 to Whitman College in the name of their beloved superintendent, Mr. R. L. Thayer. The pastor is Rev. G. H. Hubbard.

WEST NEWBURY.—*Second* has opened a reading-room for young men and boys, using a room off the vestry. Great credit is due its earnest young pastor, Rev. C. F. Clark, for his untiring efforts in making this enterprise a success. The ladies of the society gave the boys a reception the opening night.

WORCESTER.—*Old South*. Dr. and Mrs. Conrad will spend their vacation on the Pacific coast. The church services will be maintained, the supplies being: Dr. B. F. Hamilton, Boston; Rev. W. O. Conrad, Fitchburg; Rev. S. A. Norton, San Diego; Rev. F. L. Goodspeed, Springfield; Dr. C. M. Lamson, Hartford; Rev. C. S. Mills, Cleveland.—*Hope*. The Ladies' Society report 240 pastoral calls made since Jan. 1.—*Adams Square* has let the contract for its new edifice, to be built on land purchased last spring. The house is to cost \$7,000 and will have a seating capacity of 275, which can be increased to 425 by opening the S. S. rooms in the transepts on each side. The building will be of wood, with every modern convenience, and is to be completed by Nov. 1. The people hope to dedicate it free from debt, \$5,000 being already subscribed. The present membership is 91.

SPRINGFIELD.—*North*. Over 1,500 magazines and papers have been gathered and sent to the soldiers at the front.—*First*. The pastor, Rev. F. L. Goodspeed, has composed a Battle Hymn and had it printed on the weekly calendar.

HOLYOKE.—*Second*. The Gullmant Club has presented the organist, Mr. W. C. Hammond, with an excellent bust of Bach. A happy event in the church life has been Mr. Hammond's marriage to the daughter of the pastor, Dr. E. A. Reed.

LONGMEADOW.—The 81st S. S. anniversary has just been observed with appropriate exercises. The annual procession of the school to the cemetery to decorate the graves of those who have died during the past year was part of the exercises.

Maine

SACO.—Services are held with the Baptists, for about two months, while the meeting house is undergoing repairs. Mr. Oliver Moulton will give a memorial window in honor of his mother and sister.

BANGOR.—Rev. W. C. Pond, D. D., of San Francisco has just addressed the First and Hammond Street Churches on the work for the Chinese. This was his childhood home.

FREEDOM is united in its new pastor, Rev. Sherman Goodwin. There is but one church in this town, which is the seat of one of the oldest academies in the State.

New Hampshire

CONCORD.—*South*. In the death, July 15, of Mrs. Eliza C. Grover, at the advanced age of 96, the church has lost its oldest member in point of years, with the exception of her sister. Her life has been one of remarkable activity, and till within a brief time she has retained her natural vigor and been a regular attendant at church.

Vermont

RUTLAND.—A general and hearty response followed the President's proclamation throughout the entire city. Besides special thanksgiving in the respective churches an afternoon mass meeting was held in the City Hall in which all the pastors of the city, Catholic and Protestant, participated. The mayor presided and Senator Proctor made a brief address. The hall was crowded to the doors, and many were unable to gain admittance.

Connecticut

MERIDEN.—*Center* unites with the First Baptist Church during July and August. The custom has been followed with success for many years. A recent ice cream social netted \$50 for the piano fund. The young ladies of the church have formed a new society, called the Liberty Club, for the purpose of studying the mission fields and rendering aid to missionary causes. It will be auxiliary to the New Haven Branch of the Woman's Board.

BRIDGEPORT.—*North* has taken the initiative in the organization of a church bicycle club, whose object is to promote stronger social relations. The pastor, Rev. John DePeu, is much interested in the move. It is designed to hold short runs at stated times, followed by a luncheon and social in the chapel. In summer it will in a measure take the place of the winter entertainments.

CLINTON.—Members of the church have shown their appreciation of the services of Mrs. J. F. Parker, a member of the choir, by presenting her with a bicycle. This presentation is especially appropriate and useful, as Mrs. Parker lives quite a distance from the church.

WOODBURY.—*South*. The moving of the organ from the gallery to the rear of the pulpit is completed. The front of the house was remodeled, an addition being built on to accommodate the organ and choir.

HANOVER.—Several improvements have been made, including the papering and ceiling of the vestry and a general painting and decorating, which have added much to its appearance.

MIDDLE STATES

New York

NORWICH.—*First* has had another year of successful work, including the entertainment of the State Association last May. New lights have been placed in the auditorium and the church edifice has been otherwise repaired. The pastor, Rev. E. J. Klock, is spending his vacation in Vermont. He is to address the Killington Club of Wallingford on Dutch Influences in England and America some time in August. The morning services for the five vacation Sundays will be conducted by various auxiliaries of the church, followed by the Sunday school, and the Y. P. S. C. E. in the evening.

EAST BLOOMFIELD.—Rev. M. L. Stimson has accepted the call of the American Board to work in the Caroline Islands and will leave for his new field of labor the last of July. Mrs. Stimson will not go until the next trip of the Morning Star.

ROCHESTER.—*Plymouth* holds no services during the summer, as its building is to be extensively repaired. Services will be resumed Sept. 1, at which time the new pastor, Rev. W. T. Brown, will begin work.

MAINE.—This church has received a bequest of \$600 from the estate of the late Orrilla Curtis, and one of \$200 from that of Miss Helen Dayton, recently deceased.

THE INTERIOR

[For Chicago news see page 76.]

Ohio

SPRINGFIELD.—*First* and *Lagonda Avenue* held a union service on the 10th, Rev. W. H. Baker of Lagonda Avenue conducting the services. The President's proclamation was read and a patriotic devotional service followed. Mr. Baker is meeting with a marked degree of success in his new field. Dr. Steiner of First Church has just visited Spain, and also visits Austria. He will return about the first of September.

Indiana

INDIANAPOLIS.—*Trinity*. Within a year past 85 members have been received, a church building has been paid for with the aid of the C. C. B. S. About \$500 are yet due on the parsonage lot, but subscriptions more than cover the debt. The Ladies' Aid has been effective and the Sunday school prosperous.

Michigan

DETROIT.—*Boulevard* has just closed its first fiscal year. All current expenses are paid, 37 new members have been added to the church. Rev. S. F. Blomfield is pastor.—*Mt. Hope* is planning to undertake alterations on its building.—*Brewster* has taken a regretful, yet loving, farewell of its pastor, Rev. McH. Wallace, who goes to the Pacific slope. A purse of \$55 was given him on leaving.

METAMORA is prospering under the care of Rev. Jonathan Turner, who is just completing his first year here. Many accessions to membership have resulted from his work.

THE WEST

Iowa

DES MOINES.—*Greenwood Park* held its first Lord's Supper July 3. This new church has 34 members. Others will unite soon. Two months ago Rev. C. C. Harrah was called to assist in gathering a church. June 13, in a meeting of all interested, it was unanimously voted to make it a Congregational church. The meetings are now held in the Greenwood Park schoolhouse. A meeting house will be erected, and at the dedication a council will be called to receive the church into fellowship.

SALEM.—Rev. F. G. Beardsley has been with this church about a year, during which there have been 51 additions, 34 on confession. Preparations are now being made to repaint and paper the building. At the July communion there were three accessions, one on confession of faith.

SPENCER received 14 new members July 3, most of them heads of families. Rev. J. O. Thrush is taking a vacation trip in the South.

In Popejoy, as a result of special efforts on the part of one member, a new bell swings in the church tower.—The women in Burdette have recently papered and painted the interior of the building.—Rev. J. L. Brown and family of Sioux City will spend a few weeks of vacation in Nebraska.—Good increase of numbers and interest is reported from Elkader, and an especial interest in mission work among the young ladies.

Minnesota

WALNUT GROVE, almost extinct for the last few years, has received new life on account of growth in the town and has secured a supply for the summer. Sunday schools are being organized in the vicinity and there is a prospect of establishing a circuit under a permanent pastor.

MINNEAPOLIS.—*Como Avenue* will lose its pastor, Rev. J. A. Stemen, after the summer, since he begins work in his new field, Viroqua, Wis., Sept. 1. He closes a pastorate of six years.

NORTH BRANCH.—The church and parsonage have both been repaired. Congregations are increased here and at the out-station, Sunrise, where the service is the only one in the place.

Kansas

HIAWATHA is erecting a neat parsonage. Interest in missions in this church has greatly increased.

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during the last two years, as shown by quarterly missionary teas with 100 in attendance and the adoption of a Kansas home missionary, for whose support liberal contributions to the C. H. M. S. are made.

At Fairview a men's club has been started especially to provide for the Sunday evening service. — In Udall 41 new members have been added during the last 18 months.

Nebraska

LINCOLN.—First. The C. E. Society conducts the evening services during the summer. — Plymouth. Rev. John Doane, with his cousin, Prof. H. F. Doane, spends his vacation camping in the Black Hills. — Vine Street, remembering the President's public request, held a patriotic service July 10. Special decorations and music were features. A large congregation was addressed on The Attitude of Germany, The Feeling Between North and South and The Probable Results of the War.

HYANNIS.—Rev. B. H. Jones will spend his vacation of several months in Moody's Bible Institute, Chicago. During the past year this church has completed its commodious meeting and parish house and added a considerable number to its membership.

OMAHA.—First. Rev. F. A. Warfield closed his labors July 3 to go at once to the First Church, Lowell, Mass. He was Commencement orator at Gates College this year and received the degree of D. D. from that institution.

South Dakota

BOWDLE.—Rev. Walter Radford, recently called from Custer, spent his first Sunday on this field the 10th. Mrs. Radford remains at Custer about two months longer, until that church secures a new pastor.

ABERDEEN.—The building is being enlarged and greatly improved this summer. Rev. T. J. Dent has closed a pastorate of six years and gone to the State of Washington.

While Rev. G. E. Green and wife of Canova are spending three months' vacation in New England, Rev. H. W. Jones is supplying.

WEEKLY REGISTER

Calls

BAMFORD, John, Auburn Sem., to Eaton, N. Y. Accepts.
BLANCHARD, Addison, Ventura, Cal., recalled to Second Ch., Denver, Col.
BRANDT, Wesley L., Doon, Io., to Kellogg. Accepts, to begin Sept. 1.
BROWN, James M., to Newcastle, Neb. Declines.
GOODHART, Simon F., Andover Sem., to Fairfield and East Fairfield, Vt.
HILLIARD, Dow L., Earlville, Io., to Hardwick, Vt.
JONES, Newton L., recently of South Hadley, Mass., to supply for an indefinite period at Dudley.
KENT, Laurance G., Chicago, Ill., to Algona, Io.
LEE, Phineas B., White Cloud, Kan., to Seabrook Ch., Topeka. Accepts, to begin Aug. 1.
LYON, Eli C., Appleton, Minn., to Selma, Accepts.
MCBRIDE, W. Henry, Bristol, Me., to North Yarmouth. Accepts.
MITCHELL, Jas. J., to remain for a fourth year at Prairie City, Io.
MORSON, Robert R., to Winthrop, Me. Accepts.
NAYLOR, B. Dent, Suisun, Cal., accepts call to Grass Valley.
NEWTON, J. Edwd., Bangor Sem., to Lyman, Me. Accepts and has begun work.
NORRIS, John W., North St., Middletown, N. Y., to Churchville, N. Y.
PERKINS, Henry M., West Woolwich, Me., to Union. Accepts.
PORTER, T. Arthur, Rochester, Wis., to Lone Rock and Bear Valley. Accepts.
QUEEN, Chas. N., Rootstown, O., to Third Ch., Los Angeles, Cal. Accepts.
RUGE, L. H., to Medford, Okl. Accepts.
STEMEN, John A., Como Ave., Minneapolis, Minn., accepts call to Virgna, Wis., to begin Sept. 1.
STIMSON, Martin L., East Bloomfield, N. Y., accepts call to go as missionary of the American Board to the Caroline Islands, and will sail July 31.
BUCKOW, Wm. J., declines instead of accepts call to Algona, Io.
SWARTZ, Herman F., Hartford Sem., to Mansfield, Mass. Accepts.
WARNER, Chas. C., formerly of Florence, Cal., to Monticello, Io. Accepts.
WOODROW, Sam'l H., Plymouth Ch., Providence, R. I., accepts call to Hope Ch., Springfield, Mass., to begin work Sept. 1.
WOODSUM, Walter H., Barnstead, N. H., to Bath.

Ordinations and Installations

BURTON, Charles E., o. Paritan Ch., Chicago, July 7. Sermon, Dr. J. E. Roy; other parts, Rev. Messrs. M. B. Harrison, J. C. Armstrong, D. D. B. A. Jernberg, W. R. Chamberlain and Rev. Mr. Woodhull.
EPPENS, Edward H., o. Memphis, Mich., June 28. Sermon, Rev. C. S. Shattuck; other parts, Rev. Messrs. J. H. Ashby, J. W. Stacy, T. L. Brown, H. S. Bush, E. C. Oakley, W. B. Millard and H. N. Dascumb.
HILL, Thos. H., o. Aurora, S. D., July 12. Parts, Supt. W. H. Thrall and Rev. Messrs. G. S. Evans, H. G. Adams, Edwin Martin and Josiah Kidder.
MORSON, Robert R., o. Winthrop, Me., July 14. Sermon, Rev. J. S. Williamson; other parts, Rev. Messrs. G. M. Howe, E. L. Marsh, G. E. Woodman, Jr., M. Stevens and J. R. Boardman.
PRENTISS, Wm. C., Hartford Sem., o. Poquonock, Ct., July 8. Sermon, Rev. J. H. Twichell, D. D.; other parts, Rev. Messrs. Roscoe Nelson, A. B. Merriam, H. R. Miles and N. T. Merwin.
RAMSAY, Wm. G., Chicago Sem., o. St. Charles, Minn., July 13. Sermon, Rev. L. L. West, D. D.; other parts, Rev. Messrs. H. H. Stutson, W. U. A. Waller, J. E. Ingham, E. M. Cravath.
SALTMARSH, Frank N., o. W. Hartford, Vt., July 13. Sermon, Prof. J. W. Churchill, D. D.; other parts, Prof. M. D. Blahse, Rev. Peter McMillan, Rev. A. J. Lord, Rev. W. H. Mousley, Rev. A. J. Smith, Rev. S. E. McGeehon.

Resignations

CHEVIS, Ernest C., Lake Park and Audubon, Minn., to take effect Sept. 1.
CONGDON, Merritt J., Washington Mills, N. Y., to enter upon further study at Bangor Seminary.
DREW, James B., Bethany and South Park Chs., St. Paul, Minn., to take effect Oct. 31.
MARKLEY, J. Monroe, Lee Center, Ill., to accept call to Abingdon, to take effect July 31.
STACEY, John W., Chesterfield, Mich., to devote all his time to New Baltimore.
VROOMAN, Henry C., Fountain Park Ch., St. Louis, Mo.
WILSON, John J., Clear Creek, Wheaton, Kan., to take effect Oct. 1.

Dismissions

WOODROW, Sam'l H., Plymouth Ch., Providence, R. I., July 12.

Churches Organized

DES MOINES, Io., Greenwood. 13 June, 34 members.

Supplies for the Summer

ALLEN, Fred, Rockland, Mass., at Plymouth Ch., Minneapolis, Minn.

Miscellaneous

BIGELOW, Frank E., East Chicago, Ind., is spending his vacation in his former Massachusetts home.
DENNISON, Robt. C., Janesville, Wis., is abroad for two months.
LUCKEY, Frank R., New Haven, Ct., is summering at Morris Cove.
KNOFF, Frank E., Elkhart, Ind., has leave of absence until September.
PARKER, Francis, and wife, Little Haddam, Ct., at their 20th wedding anniversary, were tendered a large surprise reception. Valuable gifts were presented, largely of chinaware.
PENMAN, Andrew O., Dunkirk, Ind., rests at Turkey Lake for three weeks, then goes to Fort Scott, Kan.
ROBERTS, Thos. S., Osawatomie, Kan., has been anxious for nearly three months over a sick child, who is now slowly recovering.
STACEY, John W., New Baltimore, Mich., was given a surprise call and presentation of many fine gifts lately. He soon severs his connection with the Baltimore church and retains New Baltimore alone.

The fundamental truths of Christianity and the live faith of the church can never be made clear and lovable to any but the spiritual man. To the natural man the mystery of redemption will always be more or less unintelligible and more or less odious. And the church can only live in the world by successive individual transferences from the natural to the spiritual kingdom. In other words, the church is always dying, always being raised again.—
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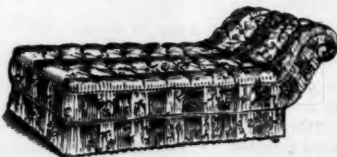
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The Business Outlook

As notable a feature in mercantile circles as any at the moment is the absolute confidence in a large fall trade. This feeling is shared by retailer, wholesaler, jobber, manufacturer and bank president. With astonishing unanimity it is declared that the indications have rarely been so strong in this direction. The reports beginning to come in from traveling salesmen on the road are, with few exceptions, hopeful and buoyant. There is so much money in the country, the farmers are prosperous, the masses are employed and our exports are the largest in our history. All these factors foreshadow, in the opinion of experts, a very active business for the entire country.

Just now midsummer dullness exists, but the price situation is one of great steadiness. In iron and steel there is a better feeling, the large business reported at the West and the reduction of stocks of pig iron being important factors in the improvement. From Chicago large export orders for steel are reported. There is also a better feeling in the cotton goods trade, and manufacturers are hopeful that the agitation to secure more extended foreign markets will bear good fruit for them. Wool is seasonably quiet, as are woolen goods, but prospects are declared excellent.

The stock markets have ruled dull in spite of American victories. The belief is spreading that the war as a factor to influence speculation is waning. The yellow fever among the troops has caused some selling by professional bear traders, but it seems to be a very difficult matter to start liquidation. People who own stocks are well contented with general conditions in the country and with the prospects ahead, and they will probably not sell except at considerably higher prices.

Important Meetings to Come

Y. M. C. A. Encampment, Northfield, Mass., June 30-Sept. 1.
Chautauqua Assembly, Chautauqua, N. Y., July 5-Aug. 27.
Y. W. C. A. Conference, Northfield, Mass., July 13-22.
New England Chautauqua, Lakeview, Mass., July 18-28.
Christian Workers General Conference, Northfield, Mass., July 29-Aug. 18.
American Association for the Advancement of Science (50th anniversary), Boston, Aug. 22-27.

Home Missionary Fund

Mrs. C. S. Campbell, Hartford.....\$2.00
E. M. B. Barre......25
Mrs. E. E. Stone, Spencer......50

Marriages

The charge for marriage notices is twenty-five cents.

BROWN-SNOW-In Siasconset, Nantucket, by Rev. Walcott Fay, William Harvey Brown of Salisbury, Rhode Island, and Martha Bouteille Snow of Lawrence, Kan., daughter of Francis H. Snow, chancellor of the State University of Kansas.
CHILDS-HEYWORTH-In Worcester, June 29, Homer Bradford Childs, son of the late Rev. A. C. Childs, and Jennie Grafton Heyworth, both of Worcester.
EATON-PAINE-In Crafton, Cal., June 30, by Rev. W. G. White of Colton, assisted by Rev. J. H. Williams and Rev. J. M. R. Eaton, George M. Eaton of San Francisco and Mary A. Paine of Crafton.
RICHMOND-VARNEY-In Hallowell, Me., July 12, by Rev. Edward Chase of Kennebunkport, Rev. James Richmond, pastor at Litchfield Corner, and Cornelia Belle Varney of Hallowell.
SMITH-VAN TYNE-In Delhi, O., June 28, by Rev. W. H. Humphrey, Rev. J. Lloyd Smith of Birnamwood, Wis., and E. May Van Tyne of Oberlin, O.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HOPKINS-In Williamstown, July 18, Mary, widow of Mark Hopkins, aged 85 yrs.

AHEAD OF EVERYBODY.—The Nickel Plate Route continues to keep ahead of everybody in railway matters, despite intense competition. How is this accomplished? Simply by catering fully and generously to the public demands. People know and appreciate a good thing when they see it. That is why they patronize the Nickel Plate so freely. Why has this road won its present position? By furnishing the very best class of service at low

rates, and by generous treatment of its patrons. Safe and easy roadway, fine trains, luxurious equipment, fast time, close connections—these are the cardinal points in favor of the Nickel Plate Route. These are its prime factors of success. The Nickel Plate is the people's route, a strong favorite with the traveling public. Don't forget this when going East. Don't forget when you go West. Don't forget the road that gives the best service at the lowest rates.

A SEASONABLE ARTICLE.—There is always a great rush at this season of the year for summer couches. The hot weather produces an irresistible impulse to stretch out the tired body at full length upon a lounge or couch and the first torrid wave always means the beginning of a demand for summer couches. The best value in a summer couch which we have seen in this city this year is at the Paine furniture warehouses on Canal Street. It is a special pattern designed for this particular demand, and as it is a summer leader it is sold at an exceptionally low price. We think some of our readers may be glad to be told of this fact before they make any purchases elsewhere.

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My wife was in the most horrible condition of any human being, from Eczema. She could neither sit down nor lie down, her torture was so intense. I tried all the doctors that I could reach, but she got so that I firmly believe she would have died within twelve hours if I had not been advised of CUTICURA REMEDIES and got them. My wife went to sleep in two hours after the first application, although she had not slept for seven days, and with two boxes of CUTICURA (ointment) and one cake of CUTICURA SOAP she was absolutely cured, and is well and hearty to-day.

SPRINKLE CURE TREATMENT FOR TORTURING, DISTURBING HUMORS, WITH LOSS OF HAIR.—Warm baths with CUTICURA SOAP, gentle anointings with CUTICURA, use of excellent skin cures, and mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

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Doctors Agree

that the best nourishment for both brain and body will be had by using

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We think it not extravagant to say ten to fifteen per cent. is likely to be the rate small investors may expect.

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1st.—To Lovers of Fine Coffee.

2d.—To Lovers of Money.

We sell it at 25 cents per lb. (50 cents for 2-lb. can).

3d.—To Lovers of Truth.

Because the can contains just what the label calls for.

Briefly: **BOSTON BLEND** is Good, Low-Priced and Honest.

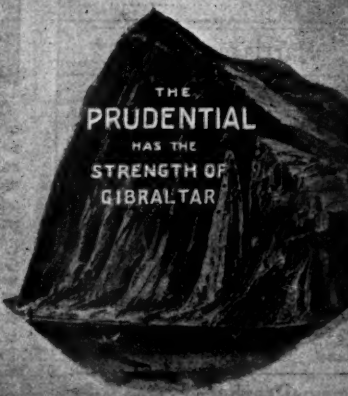
We roast the coffee in our own building, granulate it and pack it in two-pound cans while hot. Granulation differs from grinding; ground coffee is uneven—some coarse and some fine—and muddy coffee is often due to the uneven grinding.

If your grocer does not sell it, we will prepay express on two cans (4 lbs.) to any address in New England on receipt of \$1.00.

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